

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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NOTES.

The *Alliance* suggests one very practical way of circumventing the saloons, by increasing home attractions and multiplying home amusements. It says:

"Half of the respectable young men of this city, who visit saloons for amusement, have been driven there by the dearth of amusement at home."

Our next issue will be our annual Western Unitarian Conference number, in which will be found a full account of the Cleveland meetings, in consequence of which we ask our readers to be prepared for a somewhat tardy issue of the same. We hope the added interest of the issue will justify it.

We hope the delegates to the Western Conference and the attendant meetings at Cleveland, will bear in mind that their duty is not fully done until they have given the Societies they represent as full and as graphic account of the meetings they have attended as possible. Delegates, keep your pencils sharpened.

Ex-Chief Justice Agnew, of Pennsylvania, professes to believe in our superior civilization based on Bible and Christianity, but in the same lecture he pleads for a forcible expulsion of the Mongolians lest we become a "mongrel nation." That is poor Christianity that will go down before a few "heathen Chinese."

We understand that Brother Hanson, of the *Star and Covenant*, intends to rescue the names of the Universalist heroes from oblivion by bringing out a volume of biographies of the Universalist clergymen. This is well, but 'tis better to let the "dead past bury its dead," and devote ourselves to the making of fresh heroes.

"Passive agnosticism dwarfs the whole moral nature," says Dr. Pullman; but so does *passive* anything. However bad the noun may be, the adjective is worse. *Passive* Christianity will debilitate any community, while we can readily conceive of an *active* agnosticism pouring its energies out on the line of its highest convictions, doing much towards saving the world.

For the first time for seven years circumstances were too much for the Secretary of the Western Conference, and he failed to put in an appearance at the spring meeting of the "Illinois Liberal Religious Fraternity," that is in session as we go to press. Moving-day was the last "straw that broke the camel's back." We believe in progress, but heaven will scarcely be desirable if there is to be an annual moving-day there.

A recent writer says: "Political economy resolves itself into the inquiry as to how to enable every human being to have his daily bread at a reasonable rate." This will not be true until every man can "live by bread alone." Until then it is putting the cart before the horse. Let there be an adequate supply of spiritual bread provided and the body will be easily fed. "It takes a soul to move the body, even into a cleaner sty."

The *Index* claims that Theodore Parker was the first minister in Boston to inaugurate the custom of placing flowers upon the pulpit on Sunday. This is very significant; if true, the decline of miracle implies the increased sanctity of nature. As God fades out of the artificial shrines of superstition, he glows the more in the flowers. God is very near to the heart that can reverently call to prayer with the words "Behold the lilies of the field, how they grow!"

We like a declaration made by the *Register*, recently: "The Unitarians do not mean to take a *stand*, but rather to *move*." Let us keep a-going, brethren, else

we will be left behind. Animals, when they become stationary, degenerate rapidly. This was strikingly illustrated by a paper which Rev. Rowland Connor read before the Michigan Conference the other day. He showed how barnacles, "sea squirts," and other animals come to their humiliating imbecility by fastening themselves.

The Index commends the *Youth's Companion*, *Harper's Young People*, the *Wide Awake* and *St. Nicholas* as "juvenile papers and magazines which may be read by our children without danger of any strong orthodox or sectarian bias." What shall we say of the mental virility of children who are allowed to feed indefinitely upon such literary sweetmeats as these? A little old-fashioned orthodox brown bread may be better for the digestion, after all, than so much ginger-bread and sweet cake.

Brother Gallagher, of New York, may be hasty in his conclusion that "the Americans are fast dying out," but certainly the causes which, to his mind, seem to warrant such a conclusion are sufficiently true to startle us. Read them and then "take a thought and mend:" 1st. Fast eating; 2d. Intemperance; 3d. Gambling, in our so-called "business" as well as out of it; 4th. Boarding houses; 5th. Unholy rivalries and feverish ambitions; 6th. False standards of success. The more careful and scientific Dr. Maudsley drops a startling hint that seems to corroborate the above, when he says that "seventy-five per cent. of the cases of insanity is due to the use of alcohol."

In Mr. Stedman's appreciative paper on James Russell Lowell, in the *May Century*, occurs the statement that "the 'Biglow Papers' were the first, and are the best, metrical presentation of Yankee character in its thought, dialect and manners," with which we agree; but we cannot concur with the next assertion, "Never sprang the flower of art from a more unpromising soil." Art finds fertile soil where human nature abounds, and the sterility of New England hills has received a rich top dressing of humanity in the sterling stock that clothed its nakedness with thrifty homes.

The paper recently read before the "Channing Club" of this city, by the editor of this paper, and printed in this issue, will explain our interest in any Western newspaper ventures in the interest of Rational Religion and Liberal Thought. We are anxious, as far as possible, to secure for historical purpose a complete file of all such publications. Any information concerning any papers not mentioned in that paper, or files of any deceased papers will be thankfully received, and the volumes will

be suitably bound and placed among the archives of UNITY and the Western Unitarian Conference.

The Christian Register has at last done "the one thing needful" to place it at the head of the religious family papers of America, viz., the changing of its form from the antique and inconvenient folio into the modern sixteen-page quarto form. It now is, we think, the most wholesome, refined and cultured exponent of the decencies and the duties of life of all our exchanges. We look admiringly up into the face of our venerable brother, and wonder if we will be as fair and as good as he is when our four years will have given place to his sixty-one years. Success to the *Register*.

Is not the sermon an over-estimated factor in the life of our churches? A correspondent from one of our liberal picket posts writes: "I had counted much on going to Cleveland, but now that it is to be held over Sunday of course I can't go." Why not? The "of course" should have been on the other side. Of course it is worth while to vacate the home pulpit one Sunday in the year that the preacher may give and receive at the general council. The work and the worker will have more point for the rest of the year for such a suspension. The sermon, as a means to noble activity, is very valuable; as the end of all church life, it becomes petty, and no excellence can save it from its debilitating influence.

It has been known by a few, though not yet published, that J. H. Wade, Esq., of Cleveland, O., has made a magnificent offer of increased endowment, on condition of the removal of the Theological School, now at Meadville, to Cleveland. For some time the offer has been under consideration, but the recent action of the local Trustees at Meadville was adverse to taking any steps towards a removal of the school. The correspondence bearing upon the matter is soon to be published, and we hope the plan will receive thorough discussion at the Cleveland meeting, than which no more important possibility has presented itself to the Unitarian denomination for the last fifty years, and is not likely to occur for the next fifty years. It is of great interest to all who are interested in more thorough training for the work of our liberal ministry throughout the West.

The call of Rev. Brooke Herford to the pulpit of the Arlington Street Church, Boston, and the acceptance of the same by him, adds one more honorable name to the somewhat long list of ministers which Western Unitarianism has contributed to the life of the "Eastern Church." Within the last few years, Messrs. Shippen, Staples,

Savage, Cooke, Harrison, Ames, Heywood, Pardee, Stebbins, Parrot, Rowen, Collyer, Herford, and others that do not occur to the memory at the present moment, were beckoned eastward from harder fields of labor to those abounding in more honors and dollars. This last affliction is as complimentary to Mr. Herford as it is depressing to the Church of the Messiah of Chicago, where he has labored so successfully for nearly seven years, and to the Western Conference, in whose welfare he has taken such vital and serviceable interest. The Unitarian Church of America has nothing more honorable to offer to a minister than the pulpit of Channing, Gannett, and J. F. W. Ware, and that it has given to Mr. Herford. We will not begrudge him this well-won distinction. The ministry, like other callings, should be allowed all the inspiration that comes from merited promotion. We extend our congratulations to Mr. Herford, and will do what we can to prepare other recruits for our Eastern Mission fields.

RELIGIOUS PHRASEOLOGY.

IV.

"To unite divided parties it is best to proceed from the point wherein they agree."—*Fichte*.

"Cannot this subject (religion) be taken out of the hands of the ministers?"—*Channing to Dewey*.

An assemblage of churches ought to be as broad and inclusive in its spirit and have as broad a basis of union as any individual church which is represented in it. This raises the question, "What is the object of the Church," or "What is the Church?"

Our answers will vary, influenced by difference of education or by our knowledge of what the Church has done or failed to do. With some the emphasis has been laid upon doctrines—upon intellectual agreement or culture. Thus Dr. John Tulloch says that "the true idea of the Church is that it is continually in search of a higher theology." Others take a more sentimental view and hold that the object of the Church is to educate men in right feelings. Theodore Parker said, "It is a union for the purpose of cultivating love to God and man." Still others lay the chief stress upon action. Ruskin declared that "the true Church is that which takes a man by the hand helpfully."

Among ourselves we shall certainly agree that churches are organized for religious purposes; that the object of the Church is religion. Whether the terms in which we define it seem to lay the chief emphasis upon freedom, or fellowship, or character, it is freedom, fellowship and character in religion. This is the royal and inclusive term which recognizes man's threefold nature and demands its best exercise and expression in thought, sentiment and deed.

All agree that the Church is to *do something*. Whatever else it is, it is a working organization. It appeals, doubtless, to all sorts of people, but, to be efficient, one of its greatest needs is practical men. Not only for its own sake, but for the sake of those who have little fondness for obscure, or highly-wrought, or hackneyed symbolism, it must plant itself on a practical basis. It must state its object in the most direct vital terms. I have given several definitions of the Church and intimated that the word religion is not very well fixed in its meaning. Its different phases accepted by different minds sometimes lead to the conviction that even under that regal word, which comprehends all that is real and human in life, there is no reconciliation. But in what language can we so define religion that we shall all understand it, and so agree about it? Religion may be stated or defined: (1) In terms of philosophy; (2) In terms of theology; or, (3) In terms of ethics.

I. Take the Hegelian, or transcendental, idea, variously expressed, where religion involves the relation of finite to Infinite. Religion is "consciousness of universal relation," says Wasson; "Relation of the temporal to the absolute," says Rosencrans; "Apprehension of the Infinite," says Max Muller; "Man's relation to the idea of the universe," says Strauss; "Attraction of mind as finite to mind as infinite," says Samuel Johnson. Very likely we shall accept this language as a vehicle to us of the highest truth. But it springs from profound speculations upon the nature of the *ego*, and its subjective character makes it wholly out of place in the constitution of a religious organization for popular use, having practical ends in view. The intellectual refinement and theoretical tendency implied in such a collocation of terms unfits them for general adoption. People of good sense do not ordinarily speak in philosophical phrase of their experience or duties, about their beliefs or hopes. Very few are interested in or influenced by religion when clothed in such dialect. John Bright, I believe, once said, ironically, that "the lower classes care as little for theories of religion as the upper classes do for the practice of it."

II. Consider religion as defined by those figurative and mystical phrases found in theology. Following the Platonic maxim, it is "the imitation of God." "It is the life of God in the soul of man," says Scougal; "Union of the soul with God," says Bunsen; "Thinking and acting under the direct assurance of God," says Ewald; "The last sublimity of personal affection and living communion with an infinitely Wise, and Good, and Holy," says Martineau. The chief end and duty of man (which must have meant religion), according to the Westminster catechism, was "to glorify God and enjoy him forever." Those

who identify religion with Christianity use many other phrases, frequently drawn from the Bible, which are always associated with such doctrines as they deem essential to the Christian scheme of faith. But while such language has a far wider acceptance than that of philosophy, it is, if possible, even less suited now to help men to an understanding and union in the organization and fellowship of the Churches. The jugglery of exegesis has filled the shifting metaphors of the Scriptures with falsehood and uncertainty. Many figures of speech once common and still glowing with the splendor of oriental and poetic license, seem no longer the material in which to express the moods or out of which to construct the purposes of our prosaic life.

III. Religion exists, though its forms change or dissolve. Things abide when phrases are discredited or grow obsolete. When Dante (according to Lowell) makes religion *the saving of the soul* and Chaucer makes it *the conduct of life*, both may mean the same thing—one may be prose and the other poetry; but in our day, if either phrase is to be taken to express the object of the Church, or to be embodied in the basis of fellowship, there is no question as to which the *business sense* of men will elect. Kant affirmed that religion is doing our duty with a supreme emphasis. Mr. Mill calls it a struggle towards an ideal. "Be good, my boy;" this, said Rabbi Hillel, is the quintessence of all religion. It is "tenderness toward all creatures," as defined by the Hitopadesa. This suggests Charles Summers' declaration: "Certainly I do feel an affection for everything God has created *and this feeling is my religion.*" "It is the heart's response to the claims of beauty, duty, honor, man," said Dr. Hedge. It is "morality touched by emotion," said Matthew Arnold; "Religion is to help ourselves and one another," said James Parton; "It is the *art of being and of doing good,*" said Dr. John Caird.

At present many people are distressed at the imminent danger which everywhere seems to threaten the ideas, for example, of God and immortality. Still others are discouraged and nearly worn-out with their frantic and fruitless efforts to defend them. The trouble is the current doctrines have no foundation in ethics; *they have lost their connection with morality*; and so we are forced, however regretfully, to admit that many seem to get along very comfortably and live just as good lives without them. State the principles of conduct without regard to the old *personism* of theology, and upon these foundations will rise an idea of God and immortality, self-evidencing, without which reason would feel mutilated and no life consider itself complete.

By setting forth the essence and obligations of religion in ethical or secular terms, we but adopt a mode of

expression much employed by Jesus. Wherever, in any age, the sphere of duty has enlarged, and men have felt their relationship of obligation extending to men beyond their own family, or stock, or tribe, beyond their own nationality or race, to men of other conditions, speech, or creeds—finally, to those who were said to have *no faith, no reputation, no virtue and no right*—just so far has it been expedient, and even necessary, to speak in the plain words of secular language, in phrases freighted with a sympathy not provincial, or churchly, or limited, but broad as humanity. The only definition of the word religion in the New Testament takes a practical form; it is "to visit the fatherless, and the widows in their affliction, and "keep himself unspotted from the world." Elsewhere we are told that the whole law, human and divine, is fulfilled in the keeping of one command: "Thou shalt love thy neighbor as thyself." There was no doubt in the apostle's mind that if any man loved his neighbor he loved God also; for what was it but *the image of God in man* that created this indestructible sympathy, before which each beholder stood in attitude of reverent homage, or hastened to perform some self-sacrificing act? As the author of *Ecce Spiritus* says, "Man's love to God must ever be man's love to man."

J. C. L.

TRACTS,—NOTWITHSTANDING.

"Yes, with the heels towards the door," said the man of the house to the solemn-visaged colporteur who asked, "May I leave some of my tracts here." The anecdote is somewhat musty, but it serves to illustrate a widespread feeling in regard to the religious tract. Nor is this feeling to be wondered at when we consider the character of so much of this sort of literature. The average tract is apt to be dull and uninteresting, even when it escapes the worse faults of being a travesty of rational belief, and of appealing in coarse and repulsive ways to religious sensibility. A good voice and pleasing manner can float a deal of commonplace in a spoken sermon or discourse, but the printed word has no such helps for its dullness, if dull it be, and stands little chance of getting read. How many thousands of such are yearly thrown off from the denominational presses, only to find their deserved goal in some waste-basket at last! Yet there is much advantage in the printed tract, and it is the abuse of it, and not its wise use, that has brought it into disparagement. Really good thought in this form is read; and it is read where the living voice cannot reach. We need only to better the quality to make the tract a very valuable help to all our pulpits in their work of educating the popular thought, and extending the

sway of more rational views in religion. As an experiment in this direction, the writer's own experience may be of interest and possible service to others. Some months ago he placed a table near the vestibule of his church, upon which were laid; each Sunday morning, copies of some new tract. If these were not all taken, those remaining were removed during the week, and copies of a fresh tract covered the table on the following Sunday. This gives a new interest to the table each week. Oftentimes copies of the earlier ones are desired, and, after an interval, these can take their turn again. Upon the table, and fastened to it, is a locked contribution-box, whose contents are specially devoted to this pamphlet-mission. All printed matter upon the table is for free distribution; but persons wishing to help this form of work have the opportunity of dropping in their mites. In this way, already several hundred sermons and discourses have been self-distributed, so to speak, and many of them have been sent by mail to long distances; while the pennies and dimes have grown to dollars, making a little fund for some special printing when desirable. The writer has found the following tracts especially good, and they can be had as a free gift, on application to the Secretary of the A. U. A., 7 Tremont Place, Boston: "Has Unitarianism done its Work?" and "Why I am a Unitarian," both by Rev. Jas. Freeman Clarke; "The Rising Star of the Liberal Faith" and "The Word of God," both by Rev. Wm. P. Tilden; "Two Stories of the King," by Rev. Charles F. Dole. But much of the best possible material for such use is to be had in the discourses and lectures occasionally published by our ministers, and now mostly limited to home use. Such, for example, is Mr. Learned's lecture of three years ago upon "Unitarianism: its History and its Principles," several copies of which the writer was able to procure from the author by a mutually acceptable exchange. In like manner the writer secured an excellent discourse upon Jesus, from Mr. Crooker, and gave it circulation in one more community. Many discourses are published among us during the year. Why cannot we make some arrangement for exchange, and thereby cheaply supply our mission-pamphlet-tables in all our churches, since the multiplication of copies is done at so little cost when once the type is set? In this way we might have some of the best tracts, and best adapted to our Western fellowship and constituency. The suggestion is worth thinking of, and is commended to the ministers who read UNITY.

F. L. H.

To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by Faith and Hope, will glide by degrees out of the mind, unless it be invigorated and reimpresed by external ordinances, by stated calls to worship, and the salutary influence of example.—S. Johnson.

Contributed Articles.

PATIENCE.

J. V. B.

We all are weak and all are strong:
Patience righteth every wrong.
All good things the will must task,
All achievement patience ask.
Chiefly with each other's weakness
Need we patience, love and meekness.
Who taketh ill another's ill,
Beareth two loads up the hill.

LIFE AND TRUST.

F. M. C.

The tender plant, first looking up,
Is scarce a promise sent—
The opening bud, in springtime warm,
Is beauty with content;
The half-blown rose, in sweet repose,
A message, half concealed;
The perfect flower in Nature's bower,
A purpose, full revealed.

The early joys that spring from toys,
All end with infant play;
The happy dreams of childhood, seem
So like the new-born day;
The first ideal, is more than real,
To young aspiring minds:
The man mature, will search for more,
Then, lose what'er he finds—

'Tis some strange law, we know not why;
For us, it must be best:
The things we crave, soon lose their charm,
When once they are possessed.

We dimly see;
And little know;
Yet, fain would solve the purpose here
Of mystery—
In fellowship and freedom dear,
In sacred bonds
Of unity,
As children, we come:
Father of light and life and love;
In reverence true, we look above,
And humbly trust in Thee:
Our Hope—our all.

Zanesville, O.

How fading are the joys we dote upon!
Like apparitions seen and gone;
But those which soonest take their flight
Are the most exquisite and strong;
Like angels' visits, short and bright,
Mortality's too weak to bear them long.

—Jno. Norris.

THE WORKMAN'S CONSCIENCE.

IX.

THE ARTIST'S CONSCIENCE.

S. G. W. BENJAMIN.

Has the pursuit of the artist, dealing so entirely with the ideal, and having for its mission the elevation of the race, has this pursuit a conscience suggested by peculiar temptations of its own? Most assuredly there is the artistic conscience which is developed by resisting evils, especially its own, the most subtle and insinuating in character. Its existence has long been acknowledged, as every one knows, by the usage of the word conscientious as applied to specific phases of art practice and result. Certain axiomatic truths are accepted as essential to the just development of high art or the growth of the genuine artist. It is by violating allegiance to these canons that the artist lowers his conscience, and with it his art.

The first and most important of these truths is, that the artist should be true to himself. It is here that he meets with the most trying test of the faith that is in him. The more original the mind of the artist the greater will be the struggle between the world and his conscience. He adopts the pursuit of art because he feels that there are certain truths which he yearns to express in artistic form, rather than because he would make it a means of livelihood. But, probably, others have not yet seen those truths as he has seen them, and until he has succeeded in winning assent to and hearty acceptance of his utterance, he must pass through the valley of humiliation. Conscious of merit, he must, with silent, martyr-like heroism, be content to be ignored or misunderstood, and with starvation staring him in the face must yet cling to the inspiration which first led him into the expression of art truths. By laying aside his convictions and consenting to follow conventional methods, or select subjects and methods already popular, he might readily earn repute and wealth. It is not uncommon for the struggling artist to have at such a time a sincere but mistaken friend, who suggests to him that he can at any time win fortune to his side if he will but yield up his precious individuality and convictions, and, descending from his lofty aspirations and abandoning the pure ideal he has been pursuing, make his art a mere money-making transaction. To a true spirit such a suggestion is not unlike the temptation which comes to a poverty-stricken woman that she should exchange her struggling virtue for gold. Some, like J. F. Millet, struggle a lifetime with scant reward beyond what their conscience gives to them; others, like Carot, eventually wrest recognition and honor during their lifetime. But whatever the personal result to the apostle of art himself, there is nothing more true than that the artist who ceases to be true to himself at once becomes a cypher in the promotion of art that is worthy to endure. The good, the true, and the beautiful are revealed to the world only by those artists who conscientiously follow the light revealed to them.

Another important test of the artist conscience is encountered when he declines to impose on the ignorance of the public through indolence or for gain. The limitations

of his art may require the sacrifice of many details in a painting or sculpture for the sake of justly conveying the ideal the artist sought to express. But what details are given should not be deliberately falsified through indolence, or because the public will not know the difference. It is not uncommon to hear an artist say: "Oh, what's the odds? Who'll know it is not right?" Aside from the dishonesty of such a method, it is as absurd as for a clergyman to be slack in his style or thought because few of his audience are able to detect the difference. The artist's conscience should always lead him to do his best, whatever the circumstances. When he has done his best he is still many leagues behind Nature, he is still far short of adequately expressing his ideal.

The artist's conscience is once more brought into practice when he considers the quality of the material means for expressing his art. It may seem a venal error to deliberately employ inferior and more perishable pigments or canvases because they are cheaper; and yet one can hardly agree with the artist who said to the writer, "I don't care if the picture fades the day after it passes out of my hands, if only it's sold." Let us hope this is not a common sentiment with artists. The artist's conscience is brought into action again when he is required to consider the rights and merits of his contemporary artists or fellow workers in the craft. Here we find one of the hardest tests which the artist's conscience encounters, for jealousy is a passion that is exceedingly subtle and exceedingly difficult to resist, and it colors our judgment of others far more than we imagine. The successful artist often has it in his power to retard the recognition of the struggling ability of another artist by innuendoes or direct and sweeping condemnation which, on account of his established reputation, carries much weight with those who desire information on the subject. In many cases, undoubtedly, artists decry each other's methods and results from sheer inability to appreciate more than one style, their own or their master's. But, unfortunately, there are far too many cases when, if the artist would candidly analyze the prompting of his conscience, he would have to confess that he is not disingenuous, but is really seeking to undermine the success of another and perhaps better artist, in that way retarding the progress of that very art to which he has consecrated his life.

The artist's conscience is put to yet another test, happily more rare in this country than in France, although with the increasing practice of art it is liable to become more prominent in American art. This test is when his conscience forbids him to offer any work for public inspection which would tend to lower the moral tone of the community. Some artists or schools claim that the art of a work dominates over the thought, and that the character of the subject has nothing to do with the style and talent exhibited in the expression of the beauty. Very few artists, however, sincerely believe this without qualification. At any rate, there cannot be a moment's hesitation in stating that no artist should exhibit works of a corrupting character, and his conscience should watch over and prevent the debasing influence of a talent that is intended to elevate rather than lower society, of which he should never forget that he is a member. He cannot, if he would, escape the responsibility laid upon him at his birth.

In proportion as the artist takes a lofty estimate of art will his conscience therefore be keen, making his pursuit, according to his fidelity and genius, a factor for good. To the true artist his art is akin to a cult. He is inspired with a profound reverence for the ideal, and self-reproach oppresses his heart whenever he yields to the difficulties or temptations which seek to turn him from the high principles he avows. Few are able in the struggle of life always to maintain a clear art conscience, but only those who earnestly endeavor to follow their convictions are entitled to the renown or the influence awarded to the successful in art.

Let us not forget that all our church-going is now voluntary; all our church-building and support of the ministry absolutely free from compulsion, and we may then realize how much more valuable and significant our modern and American faith in the external institutions of Christianity is than any State or civility enforced or tithed support the church has elsewhere received. Nothing could long sustain the external institutions of religion in a country like ours after a general and growing conviction of their merits had departed. True, there is a change in the emphasis laid upon those merits. The churches no longer are resorted to as having a divine authority to open and shut the gates of mercy, and they will less and less be sought in that spirit. But as seats of moral and spiritual culture—as bonds of brotherhood, as places of public worship, as shrines of the memory and spirit of Jesus—as centers of Christian light and life, they will be more and more sustained, the more truly they are left to depend on their merits, their necessity, their usefulness in the eye of a true civilization and a true humanity.—H. W. Bellows.

In the press of our life it is difficult to be calm. The voices of the Present say, "Come!" But the voices of the Past say, "Wait!"—Longfellow.

Conferences.

OUR INTEREST IN THE BOOK AND NEWSPAPER BUSINESS.

JENKINS LL. JONES.

A Paper read before the Channing Club of Chicago, March 23, 1882.
Published by request of the Club.

Gentlemen of the Channing Club:

I want to give you a bit of history that is unwritten, and will always remain so, in the main, in which I believe you will be interested, namely, the attempt of Western Unitarianism to propagate itself by the printed page.

As far as I can learn, the first Unitarian paper in the West was established, edited and published by Harm Jan Huidekoper, the founder of the Meadville Theological School. This publication was begun in January, 1831, and continued to appear monthly for two years. It was called the *Unitarian Essayist*, containing sometimes twelve, sometimes twenty-four pages. It was a small 12mo, devoted almost wholly to the discussion of the controversial subjects with which the early Unitarian movement concerned itself, and it was apparently written entirely by the editor and publisher. It appeared when the courtly Hollander was all aglow with missionary zeal for what was then, to him, a new-found faith. The name, size, duration and circulation of this paper are almost forgotten. But it is a significant fact that out of this little paper sprang the Unitarian Meadville, with its wide book-distributing agency, known as the Brookes Fund, which has for many years been sending out its

libraries of Unitarian literature to Western ministers, consisting of ten or twelve selected volumes each, and the Theological School with its alumni of perhaps 125 living ministers. The next attempt at a Western organ was by James Freeman Clarke, a young Unitarian minister, settled at Louisville, Ky., who, in 1846, started *The Western Messenger*, a monthly paper, which he continued until he went to his larger work in Boston. That *Messenger* did its work not only for the West, but for the editor, making his heart very tender towards all those who have tried humbly to follow in his footsteps. Recently, in sending his annual compliments of a \$10.00 bill to the latest successor of *The Messenger*—the *UNITY*—he wrote, "I send it in remembrance of the time when I was a Western Unitarian editor, publisher, proof-reader, mailing clerk and errand boy all in one. I know how welcome a \$10.00 bill was to me in those days."*

We next come upon the *Christian Repository*, an 8vo magazine of sixty pages, published at Meadville, Pa., and edited by the professors of the newly organized Theological School, with Dr. R. P. Stebbins as editor-in-chief, the Prospectus for which was issued January 6, 1852. In this Prospectus it is announced that this monthly is to be started because "the Unitarians of the West especially need some publication that shall be issued in the West and partake of a Liberal spirit." The first number appeared in July of the same year; the interval of six months having elapsed in order to "secure press, type and receive subscribers." The last item in this first number invokes a blessing on the benefactors that generously have furnished them with press and furniture that enable them to begin their work. Who these benefactors were is not stated. In the first issue the editors promise "to abandon the undertaking as soon as our opinions are shown to be false," but we suspect that they did not wait for that. We follow this *Repository* into its second year, and then lose sight of it, and suspect that, like many of its successors, it died from too much excellence. The names of Dr. Hosmer, A. A. Livermore, and A. H. Conant, the "Man in Earnest," from Geneva, Ill., and Austin Craig, appeared among the editorial contributors.

*The following interesting letter from Dr. Clarke has been received since this article has been put into type. It is its own explanation:

JAMAICA PLAIN, MASS., April 24, 1882.

DEAR SIR: The *Western Messenger* began June, 1835. That is the date of the first number. The first article in the Index has "W. D. G." for its signature, and was written by William D. Gallagher, a well-known Western poet, whom I saw a few weeks ago in Washington, the first time I had met him for some forty years. Eph. Peabody was chief editor. He had for associates, in Cincinnati, James H. Perkins, Uriah Tracy Howe, W. D. Gallagher, I. I. Shreve and others. He was also assisted by W. G. Eliot, of St. Louis, and by myself, then at Louisville. James H. Perkins wrote sixteen articles in Vol. I. W. G. Eliot six, I wrote twenty-seven, and others were written by Margaret Fuller, Sam. Osgood, Albert Patterson, C. P. Crouch, H. J. Huidekoper and others.

Eph. Peabody's health gave way before the end of the year, and the *Messenger* was moved to Louisville and edited and published by myself from June, 1836, to May, 1840, when I left Louisville. It then returned to Cincinnati, and was edited by Wm. Henry Channing for one year longer, when it ceased with the end of the 8th volume, in May, 1841. It was a monthly, in 8vo form, and contained usually from 70 to 80 pp.

While I conducted it, I had not only to edit it, and write many of the articles, but also to publish it. I was obliged to make all arrangements to have it printed in the most economical way, and even imported the paper from Boston via New Orleans to save expense; but also I sometimes took trips into the country to increase the number of subscribers. Instead of being paid for this work, I had to meet the deficiencies out of my own purse. Nevertheless, there was much pleasure in it. We were young, free to write as we pleased, in a land where there were no conventionalities. We were assisted by good writers. We translated many things from the German which had not been seen before in English. Some of Schiller, Goethe, De Wette, for example. Dr. Channing sent me an original article, his letter on the Catholics. Ralph Waldo Emerson gave me four poems, before unpublished, viz.: "Each and All," "Good-bye, Proud World," "The Rhodora," "The Humble Bee." These were the first of his poems ever published, and they were first printed in the *Western Messenger*. Margaret Fuller sent me several articles; so did Dr. Lieber.

Had I time I could tell you many more facts about our magazine. I ought not to forget, however, that one of John Keats' poems, and two of his letters, before unpublished, were given to me by my dear friend George Keats, his brother, for publication in the *Messenger*.

Yours truly,

JAMES FREEMAN CLARKE.

After the death of the *Christian Repository* we pass through a period of about seventeen years, in which, as far as my present knowledge goes, there was no attempt at publishing the Unitarian word in the West by means of a paper.*

In 1872 a Wisconsin missionary was reckless enough to undertake the publication of a four-page leaflet, monthly, which he called *The Sunday School*. The aim was to furnish a connected series of Sunday School lesson skeletons on the one topic plan, with a little corner reserved in each issue, if possible, for general hints. This venture was undertaken by one but little over a year out of the Theological School, who had an assured income of about \$700 a year. He was living with wife and baby in a suite of attic rooms in Janesville, Wis., which rooms now also became *sanctum*, publishing office and Western depository of Unitarian Sunday School literature. It was the first attempt ever made in America to furnish systematic lesson helps of this kind to Unitarian Sunday Schools, and at the end of the first year the *Sunday School* was used in upwards of sixty Sunday Schools, reaching from California to Maine, a larger number of subscribers coming from Massachusetts than from any other State. This publication was continued for three years, and reached a circulation of 1,500 subscribers. The editor ventured from the outset on an edition of 2,000, for which he was not infrequently much laughed at; but many of the courses have been reprinted several times, and most of the series has long been exhausted. Its place was demonstrated to be of so much importance that the Boston S. S. Society, with more means and better facilities, took up the same work.

On the 30th of September, 1874, Rev. Geo. W. Cooke, another Wisconsin missionary, preaching at Sharon, a little railway station, on a salary of perhaps \$500 a year, started the publication of *The Liberal Worker*. It was unheralded by prospectus or previous announcement. It was a little four-page five column sheet, published once a fortnight, for \$1 a year. The paper was necessarily plain, and the printing poor;—yet, in spite of predictions to the contrary, it made friends, and steadily worked its way upward, improving its appearance, enlarging its proportions, till, at the end of about two years, it had a paying list of about 800, when the editor was called to a larger field in another State, and his list was turned over to Mrs. M. V. Dudley, the wife of the Rev. J. L. Dudley, of Milwaukee, who about that time started a weekly known as the *Spectroscope*, which was only partly committed to Unitarianism. Its publication was suspended when Mr. Dudley was called to the pastorate of the Twenty-Eighth Congregational Society of Boston.

For the next year or two the only attempt to reach the Western Unitarian Constituency by a paper was the publications of parish organs, by the Rev. E. P. Powell, of the Third Unitarian Church, Chicago, and Rev. John Snyder, of the Church of the Messiah, St. Louis. These papers, although primarily intended for parish uses, were more or less widely circulated in our Western field, particularly among the ministers.

About the beginning of 1878, Messrs. Gannett, of St. Paul; Collyer, of Chicago; Wendte, of Cincinnati; Learned, of St. Louis, and Jones, of Janesville, began to agitate the possibility of publishing a little fortnightly, to be known as the *Pamphlet Mission*, to serve as a go-between the scattered Liberals throughout the West. On the 1st of March, 1878, the first number appeared, with the names of Mr. Sunderland and Mr. Cooke as editors of the "Notes and News," and Miss F. L. Roberts as business agent. In the greeting, Robert Collyer said, "We want to make this *Pamphlet Mission* go like a benediction among Liberal thinkers all through the West. * * * We need not say that our whole desire is to promote

God's truth. If there should ever be any money in the venture, it will go right back to the publication, to the last cent, to make it still more worthy and more useful." The first volume had articles in it from such representative writers as Collyer, O. B. Frothingham, J. F. Clarke, Chadwick, Savage, Dr. Thomas, Simmons, Gannett, Snyder and Forbush. At the end of the first six months the name, *Pamphlet Mission*, was dropped, and the name of *UNITY* taken instead, new departments added, and the characters of a newspaper gradually assumed. At the end of the first year *UNITY* was enlarged, Mr. Simmons taking editorial charge. The third year the editorial management fell into the hands of Jones, of Janesville. Robert Collyer's name disappears from the committee, and the names of Herbert, Simmons, F. L. Hosmer, and, subsequently, Sunderland, appear. On the first of March last *UNITY* entered upon its fifth year, with a circulation of about fifteen hundred *bona fide* readers, with a reputation free from the suspicion of self-inflation or of noisy glorification. I am sure I will be justified in this presence in saying what ought to be said by some one else, that *UNITY* has attended to its own business, commanded the respect of the few whose judgment is more creditable rather than the applause of the many who judge things by the external standards of size and noise. The English Unitarian papers see fit to quote more from *UNITY* than from any other American paper. The several organs of the Quaker fraternity also show their appreciation of it by quoting from it more often than from any other Liberal paper. Dr. Bartol, in a recent note, says, "You ought to know that there is no paper that comes to my table that I read with more interest than *UNITY*. Among its list of respectful contributors are such names as George William Curtis, Judge McCrary, of the Supreme Bench; President Eliot, of Harvard College; A. V. H. Carpenter, of Milwaukee; Henry P. Kidder, of Boston; W. B. Weedon, of Providence, and S. G. W. Benjamin, of New York."

Now, friends, I ask you to reflect that this small exhibit and most modest beginning that is now represented by *UNITY* represents an amount of labor, patience and generous giving of time, strength and money worthy of your respect. Not to undertake to even hint at the investment that reaches back through the fifty years. There are some things that can be put into figures. It is proper to speak now of the fact that *UNITY* has always paid its bills on presentation. It has never been a public beggar in any way, because the committee have seen to it that each year the prospective deficiencies have been raised in advance, and because all the work that *UNITY* has involved from the beginning has been done absolutely for nothing, except that done by the printer and the postman,—many of the workers being content to pay considerable each year for the privilege of working. Upwards of \$500 were secured by us before the first number was issued, and it was all needed to carry us through the first year. The next year about \$375 was raised and used. The fourth year, owing to enlargements and the additional expenses of other *UNITY* publications, \$725 of donations were used, adding to this about \$250 of profits that have accrued from the sale of the Hymn and Tune Book, prepared by Gannett, Blake and Hosmer, and perhaps \$350, that the Colegrove Book Co. have put into it this year, it makes a sum of about \$2,200 to carry *UNITY* through its four years of infancy, leaving it on the border of the land where it will be self-sustaining. And, after somewhat careful study of newspaper problems, I have no hesitation in declaring this a remarkable cheap foundation.

I am also prepared to say that this money has been given graciously, gladly and absolutely silently. The committee have dealt with those who have not been willing that the left hand should know what the right hand doeth, and to-night I come nearer making a public acknowledgement of this money than has ever yet been made. It is but just, however humiliating it may be,

* Subsequently I have heard of a paper started by W. H. Channing, while preaching at Cincinnati, entitled *The Present*, but I have been unable to find any information concerning it, except that it had an existence.

that I should say that most of this aid has come from friends in the East. A gentleman in Cleveland gave me \$300 at the outset, another in Kenosha, Wis., gave us \$50 a year for the first three years. Twelve gentlemen in Mr. Snyder's society gave me \$10 each one year. Individuals in Milwaukee and St. Paul societies have helped us. The only Chicago money that I now know of that has come directly into this fund, was the \$50 subscription from the chairman of our publishing committee, which was not paid until after he had moved to New York. The rest of the money has come chiefly from Boston, largely through the personal influence of Mr. Gannett and his friends.

While UNITY was thus struggling into life, Rev. D. N. Utter, of Olympia, D. T., started and maintained, for some two years, *The Unitarian Herald*, a bright eight-page monthly. Mr. C. H. Rickards started *The Western Liberal*, a four-page sheet, edited and circulated on the prairies of Kansas, with publishing office at Waterville; and the missionary spirit that has been so active in New Hampshire for the last few years, expresses itself in a monthly known as the "*Rising Faith*." All these papers enjoyed a brief but happy life, and then passed in their lists to UNITY management to fulfill their obligations and to hold the few of the subscribers that might like it well enough to stand by it for its own sake.

PUBLICATIONS.

A glance at our publishing attempts in the West comes within the scope of this hour. In the July issue of the SUNDAY SCHOOL, for 1873, already mentioned, the editor suggested the possibility of a Western Unitarian Sunday School Society, and proposed a meeting to be held in Chicago for that purpose in October of that year. After much correspondence, such a meeting was held on the 14th and 15th days of October, in the Fourth Unitarian Church, and the Western Unitarian Sunday School was organized. The only revenue contemplated was the small income from membership fees, \$10 in life memberships; \$1 in annual memberships. The only salary it has been able to pay any of its officers has been \$200 a year for the last three or four years to its Treasurer. It has always been solvent, and has, I think, never had a donation, and still its list of twenty-one or twenty-two publications, probably forms the best Sunday School "tool chest" to be found for Liberal Sunday Schools. "The Sunny Side," prepared by Messrs. Wendte, Mixer, and others; "The Way of Life," prepared by F. L. Hosmer; "The Unity Services and Songs," by Blake; the twelve different series of UNITY Sunday School Lessons, prepared by Mrs. Kate Gannett Wells, Mrs. Charles G. Ames, Mrs. Head, Mrs. Leslie, and Mrs. Sunderland, and by Messrs. Gannett, Gilman, Griffin, Mann and Simmons, beside a line of Infant Class helps, are used more extensively in the East than the West, and are gradually finding their way across the water into the English Sunday Schools. If you ask me how we are able to do all this without money, and still keep out of debt, with the limited sales which the Unitarian constituency offers, while the Eastern Society, that receives a contribution from the churches of several thousand a year, and continually pleads poverty as an excuse for not doing more, I answer that it is because UNITY has lived. Its editorial team have largely planned the work,—much of the matter was first printed in UNITY columns, and was then offered, without price, to the Sunday School Society in type ready to be stereotyped.

The UNITY Committee have undertaken a little book-making on its own account. Feeling the need of some choice rational Hymn and Tune Book, that would be within the reach of our Western Societies, Gannett, Blake and Hosmer set themselves about the preparation of such. Over a year and a half of painfully conscientious work was bestowed upon it, and the Unity Hymn and Chorals is now one of the most helpful collections of religious poetry adapted to church uses extant,—a collection that has received the commendation from such

unusual sources as *The Nation*, *The Literary World*, *Springfield Republican*, etc.; but with a caution which we are seldom credited with, this was not undertaken until the money was actually raised and in hand to meet the first cost of plates. \$309 were contributed towards this venture, which enables us to offer the book at the low price of twenty-five cents per copy. Mr. Forbush, a little over a year and a half ago, prepared a responsive service for his church in Detroit, a service which has many advantages for Unitarian purposes over anything previously prepared. One of the last acts of munificence of that earnest Unitarian, Gov. Bagley, before his death, was to cause a set of plates of this book to be prepared, at a cost of about \$100, and to be presented to the Unity Publishing Co., and this is proving a most efficient help in our missionary work. This, in connection with a collection of Readings from Scriptures Old and New, prepared by H. M. Simmons and F. L. Hosmer, and a series of four practical pamphlets, known as Unity Leaflets, one of which, an essay on "Civil Service Reform," the Michigan Conference paid for and circulated 2,000 copies, completes our list of publications.

BOOK-SELLING.

While Carleton Staples was the Western agent of the A. U. A., with the active help of Artemas Carter, then President of the Western Conference, an Unitarian book room was opened on Madison street, between State and Wabash,—I think, about opposite our present location. When I accepted the call to Winetka, in 1870, it was with the understanding that a part of my work would be to attend that office during the week. The trade of that office, if I remember rightly, reached about \$45 per month, the A. U. A. footing the bills. Then came the fire, and that was the end of that, and the Unitarianism of Chicago had no central home until 1878, when the Pamphlet Mission was started. Then Mr. Forbush lent a corner of his desk-room, in the Athenæum, to Miss Roberts. But, in a few months, it became evident that UNITY and its interests were in danger of turning its host out of his desk room altogether, and so a few women in the three Unitarian parishes in Chicago, with Mrs. Gore at their head, were found, who were willing to assume the risk of \$200 a year rent for that sky-chamber at 75 Madison street, which the officers of the Western Conference finally reluctantly adopted. At the end of a year it became apparent to those of us who knew most about it that our acorn could not grow in that flower pot, unfavorably as we were situated to do business, the business promptly outgrew the capacity of one sick woman and a boy. Then the possibility of a Liberal book-store at 40 Madison street, presented itself. The plan was proposed to the Executive Committee of the Conference, and some Chicago gentlemen, and if the slang of the boys is permitted, I was "sat down upon" so effectually that it made me dizzy. But a little over a year ago, having occasion to spend a fortnight in Boston, in the interest of the Western work, I carried my scheme to Mr. Kidder, President of the A. U. A.; Geo. Ellis, publisher of the *Register*, visited the leading publishers, and came back with the man and a sufficient amount of the money raised to secure the experiment. The following exhibit, as made by the Treasurer of the Company, cannot but be interesting to you as business men interested in this business project. * * *

The generous relation of the Channing Club to all this work and the book store since its organization is sufficiently understood by you so as not to need any word at the present time. More valuable than the \$1,000 that you have invested in our *Briarean* office has been the value of your moral endorsement and the encouragement you have given to those who have been compelled to do much of this work without any encouragement save that which is born out of an internal purpose to do the thing that ought to be done and to push the work that is needed.

Gentlemen, you remember that at our first meeting your pastors were anxious to shield you, while at this club, from the annoyance of any problems that in any way touched your pocket-books. I alone was responsible for the intrusion of such subjects then. I alone am responsible for the introduction of this subject to-night. Your cordial interest then leads me to believe that you are interested in these problems still, and that you are not as thin-skinned about these money questions as the preachers sometimes suppose you to be. I have recounted these facts hoping that they will convince you that there is method in the madness of those who have worked for and urged these claims, and that it is possible for preachers to carry about with them the conscience of a business man. I invite you to discuss this subject to-night as to whether what has been a money-absorbing charity is not now on the verge of becoming a self-sustaining business. Is it not possible to make the \$2,500, wisely and deliberately sunk in this newspaper business, the foundation upon which a worthy superstructure may be built? Is there not a chance of making this business of \$45,000 in Liberal books a business of \$60,000 next year, and a business of \$200,000 in ten years from now? Is there not a chance now, right here in Chicago, for a young man of the right stamp to do for himself with *UNITY* what George Ellis has done for himself with the *Register* in Boston? Fifteen years ago he was errand boy for the *Register*, which was then more poverty-stricken than *UNITY* is to-day. Now he represents one of the leading printing houses in Boston. Is there not a chance here in Chicago for some embryonic James T. Field to do for himself here what he did for himself in Boston during the last fifty years? Is there not the prospect of an immense literary future for the Mississippi valley as there is commercial? I do not want you to neglect your business standards. I want you to go on and make lots of money, the more the better, so it be honorably made. But I do ask you to lend to these interests a little of your business confidence, your commercial sagacity and your financial insight, so that when your last investments are to be made and the administration of your wealth must be entrusted to others, you will consider these interests, the history of which I have glanced at in this paper, worthy administrators of a fair proportion of your estates.

MICHIGAN CONFERENCE.

The spring meeting of the Michigan Conference was held at Kalamazoo, April 18-20. Despite the cold, stormy weather, the occasion was every way an enjoyable one, the warmth and geniality of the welcome of the Kalamazoo church causing all to be indifferent to the external disagreeableness. The programme, which was published in full in the last number of *UNITY*, was carried through without any break, and the general testimony was that it was a good programme, excellently rendered. It goes without saying that when Jones and Sunderland and Connor, and the rest of the Michigan ministers and professors, cull the best out of their winter's work, and bring it to the Conference feast, the table is well laid.

The Conference was opened Tuesday evening by our ubiquitous Secretary, Jones, who delighted everybody by a story of the "Sower," which ought to be heard in all the churches. Wednesday morning was given to business and reports. The State was reported in good condition everywhere,—all the vacant parishes filled with good, energetic ministers, and at least five of the societies in some stage of the absorbing work of church building. Grand Haven hopes to have its church finished in June. Ann Arbor, in October. Manistee has bought its lot, and is preparing to build, while East Saginaw is just getting ready to lay its real estate foundations, and Mt. Pleasant is stirring in the same direction. The missionary, Rev. F. E. Kittredge, reported that his

time for the winter had been largely taken up in caring for the pastorless churches, and looking after the feeble ones; but he has opened new fields at Leslie and Saranac, one or both of which he hopes to bring within Brother Wassall's Ionia circuit. He also reported \$1,027, raised by his personal exertions, and some \$426 received from the A. U. A. The Secretary told of a very pleasant visit to Sherwood and Athens, and commended warmly the good work being done in that neighborhood by Rev. M. V. Rork and Miss Hultin. Two new churches built, three or four outside preaching places established, and a large school successfully conducted, bear witness to their energy and ability.

Wednesday afternoon the essays began, continuing through Thursday. The simple statement that Stowe, of Jackson, gave us his idea of the "Function of the Liberal Pulpit;" that Sample, of Grand Haven, spoke on "Religion, its Soul and its Expressions;" that Connor, of East Saginaw, discussed "Degeneration;" that Sunderland, of Ann Arbor, criticized "The Story of the Birth of Jesus;" that Prof. Vaughn, of Ann Arbor, presented a scientist's notion of "Science as a Teacher of Morals and Religion," and that the papers were followed by a free discussion, tells what a good time we had. To describe it all, would take too much space; to discriminate, would be partiality.

Wednesday evening was given to the installation of Rev. A. N. Alcott over the church at Kalamazoo. Mr. Alcott, who was lately pastor of a Presbyterian church in Ohio, greatly commended himself to us all by his quiet moderation, by his genial, manly sincerity, as well as by his ability and true Christian earnestness; and we feel sure that in his going to Kalamazoo the right man has found the right place. The installation programme was: Invocation and Readings, Rev. W. T. Stowe; Sermon, Rev. T. B. Forbush; Prayer of Installation, Rev. J. L. Jones; Charge, Rev. Rowland Connor; Fellowship of Churches, Rev. S. W. Sample; Address to People, Rev. F. E. Kittredge.

If Rev. Alcott does not thrive in his new surroundings, it will not be because he was not transplanted solidly and well, and after the most regular and approved methods.

Thursday afternoon Miss Hultin delighted the Conference by her statement of the work at Sherwood and Athens, in which she has been engaged with Rev. Mr. Rork for the last three years. Miss Hultin is a young woman of superior ability, and intends, we are glad to learn, to go to Meadville next fall, and take a thorough course of study to better fit her for that ministry in which she is now so successfully engaged.

A notable feature of the Conference was the large number of lay delegates present. This shows an interest in the State work among the churches of the State which is very encouraging. The whole session was perfectly harmonious, all present were "so glad they came," and went away saying that "on the whole, it was the very best State Conference they had ever attended,"—which, of course, must be true, if they all said so.

T. B. F.

"The cause of my depression? It is this heavy loss that has made me so. But, then, how about this neighbor who has met the like, and yet keeps on elastic and hopeful? The cause of my feeling so harassed and weary? Who can help it in such a whirl and drive? Well, perhaps that serene and composed friend over the way, who is subjected to about ten times as much as you are. Now, these latter people are exemplifications of cause, of why and wherefore, as well as you. Why not study them, and try to find out why they live in so much cheerier and devouter a world. At a glance it is evident that they are in themselves nine-tenths of the cause or reason why."—*Francis Tiffany*.

It is not the one we build in our minds that we pray to, but the One that builds us.—*John T. Fowler*.

Correspondence.

To the Liberal Women of the West:

DEAR FRIENDS: This issue of *UNITY* will bring you the programmes of the Western Conference and the Women's Western Conference, to be held in Cleveland, O., May 4th to 9th. Preliminary announcements of these meetings have been before you for some time, and many of you have had under consideration the question of attending. Some have already decided to go; some are yet hesitating. Will you allow me, as your representative in the woman's work for this year, to say a very few earnest words on the subject.

As Unitarians, we are a small and feeble folk, so far at least as members are concerned. Our churches stand alone, separated by wide reaches of territory one from another. These churches are, many of them, small, so small that the little handful of people gathered in them find it hard to keep themselves spiritually warm, harder still to kindle any fires of enthusiasm which shall attract to their fellowship others outside, who are longing for our intellectual freedom, but are repelled by our seeming, if not, real spiritual temperature. The paramount need of our Unitarian churches to-day, as it seems to me, is this very enthusiasm, which shall warm and vivify the glorious truth which is our heritage, until it shall become a living vital force in each of our communities. But how shall we awaken this enthusiasm? No way so good (as those of you who have tried it know) as to attend a good Conference; and no Conference so good for the purpose as our Western Unitarian Conference; and no session of that so good as the one to be held in Cleveland in a few days.

You have heard the old story of the prophet who went on the strength of certain meat forty days in the wilderness, and you have read of a wonderful Mount of Transfiguration, where the countenances of all assembled took on a radiance as of the sun in his splendor. Let me whisper a secret to those of you who don't know it. The Western Conference has the receipt for *that meat*, and serves it up in the most lavish manner, and free of cost to all who attend its annual sessions; and it proposes in Cleveland, as was the case in St. Louis last year, to make several excursions to that Mount of Transfiguration, and expects to send home all who attend this session with faces radiant with a new found glory, the glory of a real enthusiasm for a cause the grandest ever committed to mortals, viz.: the cause of Spiritual Freedom combined with Fellowship and Character in Religion. Won't you come and share in the blessing? You can't afford to stay away, and the cause can't afford to have you stay away.

But further: A year ago, either in person or through your delegates, you said to the Western Conference, "We, the liberal women of the West, have come to feel the importance of this work which you are trying to do for rational religion, and we are ready to assume our share of the responsibility and the labor in carrying it forward." Out of this assurance grew the new organization, "The Woman's Western Conference," which is just completing its first year, and will hold its first annual session at Cleveland. The women you chose as your representatives and servants in carrying on the work of the organization during the year have put into it much heart, much thought and much labor. They have carried out your wishes and instructions to the best of their ability, and they will be at Cleveland to give a report of their stewardship, to tell you how the greatness of the possibilities before us and the obligations upon us to realize those possibilities have grown upon them during the year, and then will ask you to resume your delegated powers and meet your enlarging opportunities and obligations by worthy plans for the year to come.

Liberal Christian sisters of the West, this is a crucial time in our history. Our work thus far has been a suc-

cess. Our work in the future may be a far greater success if you but will to have it so. The first step necessary to that result is that you be present in person at Cleveland or be duly represented by accredited delegates. Will you not collectively see to it that not a single Liberal Religious Society in the whole West shall fail of a generous representation at the Conference? and will you not personally see to it that no trivial matter deprive you of the inspiration and spiritual quickening which will surely repay your personal attendance?

And then, second, there is another place where we all need to be represented, without fail, if our work is to succeed, namely, in the books of our Treasurer, Mrs. J. C. Hilton, of Chicago. Dear friends, if any of you who read this have neglected thus long to send your \$1.00 annual membership fee, or your \$10.00 life membership to Mrs. Hilton, will you not see that she has it before the 4th of May? The future of our woman's work in the West will be assured by thus planting it in the fruitful soil of personal interest and sacrifice for it.

Yours in a common faith and work,

ELIZA R. SUNDERLAND,

Pres. Women's Western Conference.

Ann Arbor, Mich., April 22, 1882.

Notes from the Field.

JERUSALEM.—The Armenian and Syrian Christians had a serious Sunday fight recently for the possession of the "holy sepulchre." A Bishop and several persons were seriously wounded. Is this the Church militant?

ITALY.—The *Catholic Review* deplores the fact that the press of Italy is antagonistic to the Church of Rome. An exchange reads a merited lesson out of this fact to the Pope. His unlettered devotees offer poor patronage to the press because they are unlettered.

"THE CREATION OF A GENTLEMAN" is the subject of a series of sermons that Brother Snyder is delivering from his pulpit in St. Louis. Courage, Truthfulness, and Reverence were the three primary ingredients discussed in his first lecture. Given these, and a gentleman is the result.

WHY ARE THE PEWS EMPTY?—The *Commonwealth* gives a double answer, which commends itself to us. When condensed, is as follows: 1.—Poor preaching; 2.—Poor visiting; i. e.—Dullness in the pulpit, and coldness in the pews. More ideas and more hand shaking will help our churches.

THE CHINESE PROBLEM is uniquely solved by Miss Harriet Carter, of Boston, who, in 1876, opened a school for the Chinese in the vestry of the Mt. Vernon Church. She began with two pupils; now she has enough to occupy her whole time. Give us plenty of Miss Carter's and the cry will be "Let the Chinese come!"

HOW TO HELP A DOG WITHOUT SPOILING HIM.—The *Christian Leader* thus effectively puts the charity problem in a nutshell:

"Give your neighbor's dog a bone for the third time, and the question how to prevent the animal from quartering upon you for the rest of his life becomes more of a puzzle than a problem of Hamiltonian metaphysics."

BREAK THE WINE BOTTLE.—Twenty-four years ago a temperance sermon by Dr. Chapin induced P. T. Barnum to go home and break all the wine bottles in his

cellar and become henceforth a rigid teetotaler. To this fact he attributes the youthfulness of his 73rd year and the \$3,000,000 proportion of his fortune. "Go thou and do likewise!"

WYMAN, NEB.—State Missionary Powell, of Nebraska, calls upon us to "Rejoice with those who have a refreshing from the Lord." The special occasion was a "Methodistic occasion," in which he preached on the 23d ult. in a combination building: church on one side, school house on the other, and a partition between. The preacher spoke into both rooms to a double audience of three hundred people.

OUT OF THE MOUTH OF BABES.—A little girl whom we know, came in her night clothes very early to her mother one morning, saying, "Which is worst, mamma, to tell a lie or steal?" The mother, taken by surprise, replied that both were so bad she couldn't tell which was the worse. "Well," said the little one, "I've been thinking a good deal about it, and I've concluded it worse to lie than to steal. If you steal a thing you can take it back, 'less you've eaten it, and if you've eaten it you can pay for it. But"—and there was a look of awe in the little face—"a lie is forever."

ALMOST A HERETIC!—Joseph H. Foy, D.D., pastor of the Central Christian Church of St. Louis, was induced to tender his resignation the other day on account of the criticism that arose in some quarter concerning his growing liberality; but the Church protested, in a rising vote, which included all but one man. We know Dr. Foy to be an earnest and devoted advocate of religion without bounds, and we anticipate still further trouble. We hope that he may be both seen and heard at our Cleveland Conference, where he will be heartily welcomed. The spirit of Alexander Campbell was akin to that which inspired Channing and Parker. Why should not their disciples mingle their fellowship.

SOMETHING GOOD IN AFRICA.—A colored Methodist Bishop of Arkansas challenges Beecher to a public discussion concerning the truthfulness of the heartless remark he is reported to have made in his recent lecture at St. Louis, when he said:

"You might sink the continent of Africa to-day in the bottom of the sea, and you would not lose a machine, an institution, an invention, a book, a poem, a hero, or anything the world would miss. The bubbles that would come up would be of as much value as the men that went down."

The world has but little further use for a man's powers, be they ever so brilliant, who can thus flippantly compare a continent's humanity with a sea bubble. We hope he didn't say it.

THE UNLIKEABLE AMERICAN.—An English Unitarian in search of an American preacher for the home pulpit, recently wrote us: "Of course, we dread your American pronunciation, but think we might get used to it!" Perhaps this is what a recent writer in an English paper found to trouble him even in Mr. Fay, the popular American preacher in the English Unitarian pulpit at Sheffield. He says: "By his intellectual vigor and remarkable ardor, Mr. Fay has won for himself a distinctive position in the town; and it does not imply any endorsement of his theological views to admit that he

deserves the recognition he has attained. There is something about the American minister to which the English instinct does not take kindly. Mr. Fay, perhaps, *has fewer of these unlikeable points* than others." The italics are ours. Let Mr. Fay practice on misplacing his "Hs" a little longer and his success may be complete.

KANSAS.—The activities among the Liberals of Kansas are most commendable and hopeful. The *Kansas Liberal*, a five-column weekly organ of the KANSAS LIBERAL UNION, has removed its office of publication to Lawrence, and although the name of M. Harmon, of Valley Falls, still appears as editor, recent numbers overflow with the abounding fertility of Mrs. Anna L. Diggs' pen. From this paper we learn that the UNION is making extensive preparation for a summer encampment at Bismarck Grove. One admirable department in the little paper is helps for political Science Clubs and Sunday School work, in which department we are glad to see Mrs. Kate Gannett Wells' Corner-Stones of Character reproduced. We are sure that Mrs. Wells, as well as others concerned in these lessons, will be glad to know that the circle of their influence is to be widened; but courtesy, as well as newspaper ethics, would seem to require that they should make some recognition of the fact that these lessons are regularly published by the Western Unitarian Sunday School Society, and that its right in these lessons is covered by copyright.

ANN ARBOR, MICH.—The new church, which, because being built of stone, had to stand still during the winter, but is being pushed forward now by a large force of men. It is to be completed, furnished and occupied by early fall. Notwithstanding the fact that the congregation had to put up for another year with the poor, old church building, they have had the most prosperous year of the four of Mr. Sunderland's ministry. His longest series of Sunday evening lectures (ten in number) have had a larger hearing than any other series he has ever given here. His students' Bible class, though the work he has been doing with it has been close, consecutive, thorough, and some of it even hard, has been well attended. The year has been devoted to the study of the grounds of rational religion, or the eternal foundations on which theism and the Christianity of Jesus rest. His work of an *individual* character among the students has also been large, perhaps larger than ever before. A reading room and library of liberal papers and books, which was set in operation on a small scale, at the beginning of the year, has been useful beyond expectation. Moreover, while the work among students prospers, when the *local society* is steadily gaining strength, a new university professor and faculty was gained last year, and another is gained this year. The Unitarian church now includes seven university professors and one high school professor. On Easter Sunday a most delightful occasion of flowers was had, together with music, children, commemoration of the dead for the year past, and the giving of the right hand of welcome to fourteen persons joining the church. Thus it is that these hard-working ministers, Mr. and Mrs. Sunderland, are gradually winning the success they deserve.

The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street-Chicago.

LITERARY NOTES.

Prof. Max Muller has lately translated into English Kant's "*Critique of Pure Reason*." Comparing it with the "*Rig Veda*," which he has also given us in English, he says: "In the *Veda* we see how the Divine appears in the fire and in the earthquake, and in the great and strong wind which rends the mountain. In Kant's *Critique* the Divine is heard in the still, small voice,—the *I ought*,—which Nature does not know and cannot teach."

—Green's celebrated "*Larger History of the English People*" ought now to find a place in every home in which there is any intelligent reading done, for the Universal Knowledge Company, of New York, publish a beautiful edition of it in five handy volumes, all for \$1.50, also an octavo edition in one volume for 50 cents. —The Society for Political Education will shortly publish, through the Putnams, the second series of their "*Library*." This will include Blanqui's "*History of Political Economy in Europe*," "*Money and the Mechanism of Exchange*," by J. Stanley Jevons, and John Stuart Mill's essay "*On Liberty*." —Prof. S. Ives Curtiss, D. D., professor of Hebrew in the Chicago Theological Seminary, has begun the monthly issue of a journal to be called *The Hebrew Student*. —Houghton, Mifflin & Co., in order to protect themselves against private editions, have issued paper editions of "*Hyperion*" and "*Outremer*."

THE WAY OF LIFE. By George S. Merriam. Boston: Geo. H. Ellis, 141 Franklin street. \$1.00.

CONTENTS.—Introduction.—The Character of Jesus.—Open Letters on Up and Enter.—The Unfailing Resource.—Knowledge of God.—The Friendliness of Law.—Fullness of Life.—Immortality.—Our Fathers' Heresy.—The Personal Revelation.

We have in this book some of the best fruits of the reverent radicalism that has struggled so faithfully to assert its place in the religious culture of the time. Few of the best known radicals would care to go further than the author in emphasizing the humanity of Jesus. While none of the most pronounced of orthodox or mystics can reach the height of genuine reverence he has for Jesus, or for the ideal of humanity which is here set forth.

One feels here not only the superiority of reverent radicalism to the flippant and coarse radicalism that has tried to hide its brutality behind a thin covering of honesty, but also the superiority of a rational reverence to the blind partizanship of orthodoxy which would "stand up for Jesus" in the name of loyalty, though in the very face of honesty. For a large class of readers the chief interest of this book will lie in the "Introduction" and the paper on "The Character of Jesus." Mr. Merriam wins a hearing for himself at once by the simple honesty with which he acknowledges the full influence of all the circumstances of time, tradition, obscurity and associations that have built up an ideal Jesus, and the tenderness with which he proceeds to fill out his ideal in the meagre outlines of the gospel narratives. Of course no rational reader would expect to find his ideal of Jesus faithfully given by another hand, or to accept as just all the characteristics attributed to Jesus by any author, but a fair-minded reader must surely feel in this attempt at an ideal portraiture that the writer has at least given a picture that repays whatever amount of time and study

any one may choose to spend upon it, since it is one that cannot but rouse the moral enthusiasm, and intensify the feelings of the higher life to an influential degree. It is not only sympathy, admiration and reverence that are roused, but the spiritual ambition that is stimulated, resolution strengthened, will reinvigorated and hope enlarged.

It is a most refreshing book to take up in these days of agnostic honesty and material hopelessness. Particularly so to the circle of lay readers who comprehend just enough of the controversies of the day to feel an undefinable fear that the foundations of things in general are being undermined. Here is one who, on rationalistic grounds, speaks affirmatively of the Knowledge of God, of an Unfailing Resource, of Immortality, and Personal Revelation. Those who are tired of controversy, who feel that they stand with the author on the ground of reverent radicalism and rational reverence, and have been asking themselves, "What next? Now that our stand is taken, what comes of it?" will be glad to have some of the "nexts" pointed out, the advantage of their position shown, and to gather up some of the fruits of helpfulness for which they have been reaching through all the heat and weariness of controversy. T. H. E.

MEMORIAL OF GEORGE W. HOSMER, D. D. Edited by his children. Printed privately. 1882. pp. 359.

A loving tribute to a noble man, whose soul overflowed with the most genial sympathy to all mankind;—a man whose heart went out in pity and love to the very meanest and most depraved of humanity. I once heard a friend tell how a hardened criminal, sentenced to the gallows, stolidly repulsed every minister in the city who had tried to awaken a feeling of remorse for his past life. He treated them all with coarse brutality, until Dr. Hosmer, with his soul-lit face, asked him so kindly, "My poor fellow, isn't there anything I can do for you? Can't I get you something that will make you more comfortable?" The man replied gruffly, evidently not at all expecting a response to his petition, "Yes; tobacco." And when, a few minutes later, the Dr. returned with pipe and tobacco, and handed them to him with such yearning and pity expressed in every feature, the man was touched. Dr. Hosmer was not a "great preacher," but he was an effective, efficient one. He spoke from the heart to the heart. He lived sermons; his presence was a benediction. He was full of good words and works. He was outspoken, but not pugilistic. He never denounced the man, but the fault. October 29, 1840, he writes, "Sunday I shall preach to the politicians, and try to prepare them for the election. I shall not show party colors, but try to present certain moral and religious views, that they may go to the polls like true men, in honor, and generosity, and truth." He was called upon to face his full share of the discouragements and despondencies that beset the minister settled over a struggling parish. May, 1842, he writes, "My society are many of them bankrupts, and many have left to seek employment elsewhere. The society owe me \$1,300, and I owe \$500. In spirit we are not what we ought to be. Embarrassments have crushed the hearts of my people, and some are melancholy and some are ill-natured. Others are as

good people as can be found anywhere. I pray for a revival. Sometimes my spirit sinks, and I wish that I could conscientiously lay aside the responsibilities of pulpit and parish, take my few dollars and buy a Western farm. I do, indeed." How the weary head must have throbbed and the burdened heart ached when he penned that. Still he never flinched, nor turned a listening ear to a more lucrative call; nor with his increasing family and increasing expenses would he sully his manly honesty by accepting a nominal office for the salary. January, 1851, he writes, "They have offered me a chaplaincy in the navy, which would give me \$800, and I stay here and be pastor of my parish as now, but I have declined. I do not expect to do my country any signal service, but I will not take public money for doing nothing. I suppose my friends will think me a fool; well, I can bear that."

In 1835 the A. U. A. sent him out on a missionary tour South and West. If he had only been kept at that work ten or fifteen years, who can calculate the results, with his earnestness, devotion, integrity, faith and cheerfulness? His life was well rounded, full, complete. His lectures on "Pastoral Care," at the Meadville Theological School, impressed themselves on minds made more perfect thereby for all eternity.

My memory of him is embalmed with spring verdure and blossoms and the singing of birds,—a most happy setting for his genial presence. He was wont to come to us yearly, at Meadville, in June; and Meadville in June, with Dr. Hosmer added, was certainly a taste of celestial glory.

S. C. LL. J.

The Exchange Table.

WOMAN'S PRICE.

To heroism and holiness
How hard it is for man to soar,
But how much harder to be less
Than what his mistress loves him for!

He does with ease what do he must
Or lose her, and there's nought debarred
From him that's called to meet her trust,
Or credit her desired regard.

Ah, wasteful woman, she that may
On her sweet self set her own price,
Knowing he cannot choose but pay,
How has she cheapened paradise!

How given for nought her priceless gift,
How spoiled the bread and spilled the wine
Which, spent with due, respective thrift,
Had made brutes men and men divine!

O Queen, awake to thy renown,
Require what 'tis our wealth to give,
And comprehend and wear the crown
Of thy despised prerogative!

I who in manhood's name at length
With glad songs come to abdicate
The gross regality of strength,
Must yet in this thy praise abate.

That through thine erring humbleness
And disregard of thy degree,
Mainly, has man been so much less
Than fits his fellowship with thee.

High thoughts had shaped the foolish brow,
The coward had grasped the hero's sword,
The vilest had been great, hadst thou,
Just to thyself, been worth's reward:

But lofty honors, undersold,
Seller and buyer both disgrace;
And favor that makes folly bold
Puts out the light in virtue's face.

—Coventry Patmore.

OUR RESOURCES.—"You have no ruins, no natural curiosities in this country," said Mr. Oscar Wilde to Mrs. Senator Pendleton, at a reception last week. "No," replied the quick-witted lady, "but our ruins will come soon enough, and as to our curiosities, we import them." —*Exchange*.

GILDED IMMORALITY.—The example of the rich sinners is by far more damaging to the social morality than the excesses of the poor. The latter show themselves miserable and disgusting, while the former becomes alluring under the cover of gold and satin and laces and in the light of sparkling jewels.—*The Maccabean*.

"On the earth ye live again;

* * * * *

Here your earth-born souls still speak."

At the dedication on the third of this month of the twin monuments erected to the memory of the poet Keats and his friend, Joseph Severn, in the Protestant cemetery in Rome, T. A. Trollope presided; and Story, the American sculptor, gave a brilliant and touching address on the friendship subsisting between Keats and Severn.—*The Index*.

MISSIONARIES NEEDED.—The capital of the nation needs missionaries. The Fiske Jubilee Singers, recently wandered the streets of Washington nearly all night in search of a hotel. They made application for admittance at eighteen hotels in the city, fifteen of which professed to be too crowded to receive them; but the proprietors of the Lafayette, the Metropolitan, and the Hielman, frankly said they had room, but would not receive colored guests. And this in a Christian city, where the Civil Rights Bill was made a law!—*The Index*.

LA BELLE FRANCE.—A detachment of the English "Salvation Army" has invaded Paris, and undertaken its conversion. General Booth, the leader, thinking to conquer the Parisians with their own weapons, hired as an orchestra an accordeon player and an accomplished performer on the cornet. The result so far has been rather disheartening from the Army's point of view; for the volatile French people, instead of being subdued by the music into repentance and confession of sin, rose in the meetings and danced to the lively hymn-tunes with much apparent enjoyment.—*The Index*.

MINISTERIAL BACKBONE.—A wealthy gentleman at Forest City, in Iowa, being somewhat skeptical as to the amount of labor which a minister would be willing to do, offered to pay such clergymen as would saw wood for him \$1.00 per hour for their services. He was considerably astonished when nearly all the ministers in town came marching forward with saw and buck, prepared to accept his terms. Some of them have been working right along from four to six hours per day, Sunday excepted, ever since; and their grit will probably last as long as the skeptic's wood. They have been paid promptly for their work.—*The Christian Register*.

LOVE'S PROPOSAL.—A touching anecdote is related in "The Mendelssohn Family" of Moses Mendelssohn, the friend of Lessing, and the original of his "Nathan." He was deformed, but thus he made use of his misfortune to win Fromet Gugenheim for his wife:

"He went upstairs and sat down by the young lady, who was sewing. They conversed in the most friendly manner, but the girl never raised her eyes from her work, and avoided looking at him. At last, when he had cleverly turned the conversation in that direction, she asked him: 'Do you believe, then, that marriages are made in heaven?' 'Yes, indeed,' said he, 'and something especially wonderful happened to me. At the birth of a child proclamation is made in heaven. He or she shall marry such and such a one. When I was born, my future wife was also named; at the same time it was said, Alas! she will have a dreadful hump-back. O God, I said, then, a deformed girl will become embittered and unhappy, whereas she should be beautiful. Dear Lord, give me the hump-back, and let the maiden be well-made and agreeable!' Scarcely had Moses Mendelssohn finished speaking, when the girl threw herself upon his neck: she afterwards became his wife, they lived happily together, and had good and handsome children, whose descendants are still living." —*The Literary World*.

JAMES FREEMAN CLARKE ON MUNICIPAL SUFFRAGE FOR WOMEN.—I confess that I am somewhat surprised that women who do not wish for suffrage themselves should oppose its being offered to those who think they ought to have it. They remind us of the class of persons who will not go in themselves, and hinder those who are entering in from doing so. Is it such a heavy burden to cast a ballot three or four times a year that, lest they have it to do themselves, they refuse to give others the right? It is said that we are about to compel four-fifths of the women who do not wish it, to vote, in order to please the one-fifth who do. But this is just what we do in the case of men. Many men do not wish to vote. We call on them to do so—point out the evil of their not voting, and tell them that the safety of the nation or the party may depend on their one vote. Why should we insist that reluctant men should vote, and claim that reluctant women should be allowed to abstain?—*Boston Advertiser.*

THE CHOIR INVISIBLE.—Living in a society made wholesome and invigorating by richly-endowed and humbly-consecrated lives, we do not half recognize the men and women who so vitalize and sweeten the moral atmosphere till death has set his solemn seal upon their record. But we can no more escape the contagion of such lives than those who were said to have fled before St. Martin could escape the potency of his healing gift. . . . How can we talk so despairingly, as we sometimes do, of our degenerating humanity when so many beautiful and forceful lives are revealed to us? If one has read in the newspapers, during the last few months, their testimony to lives devoted to the public service in spheres where the humblest could hardly escape their potency, does he not feel that it is still a rich and fruitful land in which he dwells? The pulpit, the press, the halls of justice and of legislation, the executive chair, what sacred biographies they have furnished—the genuine, tearful testimony of the best and wisest, unmarred by fulsome flatteries!—*Boston Commonwealth.*

THE NEEDS OF WOMEN OF WEALTH.—One of the best works that is being accomplished in Boston is that done by the Woman's Educational and Industrial Union. It has for its object the elevation of society through the elevation of womanhood, and its growing success registers that it has met a real need of the community. As its president, Mrs. Diaz, says: "There is worse than money poverty; the woman possessed of all the resources of wealth may still have needs. She may need motherhood enlightenment; may need inspiring; may need humanizing; may need to be rid of narrowness and self-conceit; may need to exchange frivolous pursuits for a noble purpose; may need to be drawn into sympathy with all womankind; may need that familiar intercourse with her less fortunate sisters which shall reveal to her the worth in all, the divine in all. These needs are as urgent as are the more generally recognized ones of the lower classes, so called. To inspire a rich woman is as well worth doing as to teach book-lore to a poor woman. Beside, the good done to any one class cannot remain with them. It will strike through to others."—*The Woman's Journal.*

A POET'S HOME.—Bjornstjerne Bjornson's household consists of an unusual number of women. And the reason is this: If he hears of any one around in the parishes who for economical or moral reasons is in need of support, then he says at once: "Let her come to us." And of course she comes, and has a home, with the right to share the duties and labors of the rest, and to stay until improved conditions call her elsewhere. When visitors come whom he wishes to give an insight into the internal relations of his household, he is sure to introduce these unfortunate members with some such words as: "This is one of our good friends who is staying with us;" or, "This is one of our very best friends, who has promised to re-

main here." Or, again, "Now I will present you to our Birthe, our splendid housekeeper, etc. . . . The relations which exist between Bjornson and his family on one side and his servants on the other give his household the appearance of that of an old Norse jarl. It is very characteristic of him that some years ago, when he wished to sell his estate, he did not content himself with praising its advantages to purchasers, but he also pointed out emphatically its hidden disadvantages. People laughed and confessed that they had never met with such a curious seller. Accordingly the place remains unsold. And up there at Aulestad, under the sheltering roof of his beloved home, Bjornstjerne Bjornson still lives and works, in proud independence, like a Norse jarl on his estate."—*The Critic.*

The Lord is no mechanic. He is not outside of His work, as a mechanic is of his. He does nothing by manipulation, or by special design and act, as man does. He simply LIVES; He is nowhere, but inmosty the life of all being; He creates by simply living; therefore all that is is the result, and not by creation according to a certain plan, but by evolution of what is eternally repositied, in potency, in Himself.—*Swedenborgian.*

THE CHILDREN.—God keeps a new generation of Protestants always on hand; an army of truth-tellers who come out of heaven into our homes, and see right through our cant and affectation and inconsistency, and compel us to blush, and whisper, and shut the door, and send them to bed.—*N. A. Staples.*

I have known men, and still oftener women, nearly all of whose culture had come through religious activity. Religion had helped their intellect, their conscience, even their affections; by warming the whole ground of their being, it had quickened the growth of each specific plant thereof.—*Theodore Parker.*

The church will never conquer secularism except by doing more for mankind than secularism does.—*Rev. Harry Jones.*

Announcements.

WESTERN UNITARIAN CONFERENCE.

The twenty-eighth session of the Western Unitarian Conference will be held with the "Church of the Unity," at Cleveland, O., May 4-9, 1882. Each Society is entitled to three delegates, one of which shall be the pastor, and one additional delegate for every forty families in the parish. The following is the programme:

THURSDAY, MAY 4.

8.00 P. M.—Opening sermon, "Progressive Christianity," by George W. Cutter, of Buffalo.

FRIDAY, MAY 5.

9.00 A. M.—Devotional meeting, led by John R. Effinger, of Bloomington.

10.00 A. M.—President's address, by M. E. Ingalls, Esq., of Cincinnati, to be followed by the Reports of Officers, Committee on Incorporation, Appointment of Committees and other business.

2.00 P. M.—Essay, "The Story of Western Unitarianism," by Trowbridge B. Forbush, of Detroit.

3.30 P. M.—Essay, "A Layman's Word to the Church about Business," by Judge John McKeighan, of St. Louis.

8.00 P. M.—Report of Committee on Publications.

8.15 P. M.—Addresses, "Concerning Agnosticism," by John C. Learned, of St. Louis, and William C. Gannett, of St. Paul.

SATURDAY, MAY 6.

9.00 A. M.—Devotional meeting, led by Kristofer Janson, of Minneapolis.

10.00 A. M.—Essay, "Associated Charities," by Gustavus E. Gordon, of Milwaukee.

11.00 A. M.—Essay, "Preparation for the Unitarian Ministry," by Professor George L. Cary, of Meadville, followed by report of Committee on Educational Institutions.

2.00 P. M.—Minister's meeting and first session of the Women's Western Unitarian Conference. (See programme elsewhere.)

8.00 P. M.—Social Reunion.

SUNDAY, MAY 7.

10.00 A. M.—Devotional and preaching service, Charles G. Ames, of Philadelphia, delivering the discourse.

2.30 P. M.—The annual sermon before the Women's Western Unitarian Conference will be delivered by Miss Mary F. Eastman, of Tewksbury, Mass.

8.00 P. M.—Platform meeting—addresses by Grindall Reynolds, Secretary of the American Unitarian Association, and others.

MONDAY, MAY 8.

9.00 A. M.—Devotional meeting, led by Mrs. Kate Gannett Wells, of Boston.

10.00 A. M.—Election of Officers, Reports of Committee, and closing business of the Conference.

2.00 P. M.—Meeting of the Western Sunday School Society. (See programme elsewhere.)

8.00 P. M.—Programme to be announced.

TUESDAY, MAY 9.

9.00 A. M.—Meeting of the new Officers, Organization of the several new Boards of Directors, and discussion of plans for the coming year.

The essays are limited to thirty minutes, that ample time for the discussion of each may be given. The importance of giving careful and deliberate attention to the executive problems that appertain to our work is apparent to all. In order to realize this, all the delegates are earnestly urged to come prepared to stay through all the sessions. By planning not to depart until the Tuesday evening trains and boat, we will be able to secure more work and fuller fellowship than has been possible in the crowded mid-week sessions of previous years. Brothers and sisters, let us come prepared to give this "over Sunday plan" a fair trial. For once let us try and not be in so great a hurry. JENKIN L. JONES, Secretary.

WOMEN'S WESTERN UNITARIAN CONFERENCE.

The first annual meeting of the Women's Western Unitarian Conference will be held at Cleveland, May 6, 7 and 9, 1882, with the following programme:

SATURDAY, MAY 6.

2.00 P. M.—Reports of Secretary, Treasurer and State Directors.

3.00 P. M.—Essay, "Woman's Relation to the Liberal Church," by Mrs. Alice Williams Brotherton, of Cincinnati.

4.00 P. M.—Essay, "What can the Isolated Liberal Women of the West do for the Cause?" by Miss Sarah A. Brown, of Lawrence.

SUNDAY, MAY 7.

2.30 P. M.—Conference sermon, by Miss Mary F. Eastman, of Tewksbury, Mass.

TUESDAY, MAY 9.

9.30 A. M.—Executive session of the new Board, and discussion of plans for ensuing year.

All persons who have paid a sum not less than one dollar into the treasury of the Conference are members of the same; and all the Societies who have paid not less than five dollars into the treasury of the Conference during the year are entitled to a representation on the basis of two delegates for each Society, and one additional delegate for every twenty members in the Society. A full attendance is requested.

FRANCES L. ROBERTS, Secretary.

WESTERN UNITARIAN S. S. SOCIETY.

The ninth annual meeting of the Western Unitarian Sunday School Society will be held at Cleveland, May 8th, 1882, beginning at 2.00 P. M., at which, in addition to the annual reports of the officers, short studies will be presented, as follows: "Sunday School Festivals," by C. W. Wendte, of Cincinnati; "How to Teach Temperance in Sunday Schools," by Mrs. C. T. Cole, Mt. Pleasant; "Lessons upon Jesus," by Brooke Herford, of Chicago; "Historical Lessons," by Newton M. Mann, of Rochester; "Ethical Lessons," by Mrs. E. R. Sunderland, of Ann Arbor; "Doctrinal Lessons," by Mrs. K. G. Wells, of Boston. This programme may be extended into Monday evening; and on Tuesday morning there will be a meeting of the officers elect, and the discussion of plans for the coming year. It is to be hoped that delegates to the Conferences announced in this con-

nection will deem the interests of this society second to none, and give to its meetings more attention than they have been wont to do in previous years.

F. L. HOSMER, Secretary.

INVITATION.

The "Church of the Unity," in Cleveland, heartily extends the hospitality of its homes to all delegations from the churches and societies belonging to the Conference. This invitation is meant to include not only the officially chosen delegates, but all others connected with our churches who may come with them to the Conference. The larger the attendance of those interested in our common work, the better. Guests arriving in the city by evening trains on Thursday, will please report at the church, junction of Bolivar with Prospect St.; those arriving in the morning or afternoon of Thursday, at Mr. Hosmer's residence, 145 Lake St. It will be a convenience to our Cleveland friends if ministers will report to F. L. Hosmer, 145 Lake street, the names of those likely to attend from their respective societies, as early as May 1.

TRANSPORTATION.

The Lake Shore and Michigan Southern Railway; C. C. C. & I. R'y; the Indianapolis & St. Louis Railway; the N. Y., P. & O. Railway; will return all delegates at the rate of one cent per mile who have paid full fare to the Conference over their lines. No reduction on lines west of Chicago. The fare from Chicago to Cleveland is \$10.00, the return rates being about \$3.50. The Detroit and Cleveland boats will sell round-trip tickets to Conference for two dollars; state-rooms extra.

WHAT UNITARIANS BELIEVE.

The Statement of Belief prepared by Rev. J. L. Dou-thit, and printed in this issue, is soon to be issued in tract form for distribution by the author. Parties desiring copies of the same are requested to apply for the same at this office, or of the Publisher, at Shelbyville, Illinois. Terms will be announced in our next.

IN PRESS.

A Flower Sunday Service, By J. Vila Blake, containing Responsive Readings, Anthems, Carols, Christening Services, etc., etc. 8 pp. \$2.50 per hundred. Ready by May 15. Address, Western Unitarian Sunday School Society, 40 Madison Street, Chicago, Illinois.

WANTED.—We still need a few more copies of this issue to complete our files for last year's bound volume. Will our subscribers please return to us such numbers as they can spare of this issue, and oblige the publishers, for which we will make adequate compensation. COLE-GROVE Book Co., 40 Madison street, UNITY Department, Chicago, Ill.

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WHAT UNITARIANS DO BELIEVE, AND WHAT THEY DO NOT BELIEVE.

A STATEMENT BY JASPER L. DOUTHIT.

Unitarians Believe

In the Father, Son and Holy Spirit, in the Scriptural sense. We hold strictly to the doctrine that Almighty God is One Being and one only; that the Son, Jesus Christ, is only One Being, distinct from the "One God, even the Father," as we are each distinct one from another; and that the Holy Spirit is the presence and power of the All-Father in the human soul.

Mark xii., 29-32; I. Tim. ii., 5; Jno. xiv., 28; Jno. xvii., 3-11; Jno. xx., 22; Acts ii., 38; I. Cor., ii., 10-12; I. Cor. viii., 4-6; Eph. iv., 6; Luke xi., 13; Rom., viii., 14-15.

We Believe

That Jesus Christ is the well-beloved Son of God, and also Son of Man, and one in spirit with the Father.

All Unitarians believe that Jesus was one with God,—in a spiritual sense; the sense in which he prayed (John xvii., 21-23) that all who shall be brought to believe on him might become one with him and the Father.—S. J. May.

So complete was his obedience that but a single will dwelt in him and God, and he could say, I and the Father are one. For this reason his teaching was absolute.—Theodore Parker.

Christ was not "a mere man," because he was the Messiah; the official and highest and holiest messenger of God to men; the Son of God.—Henry W. Bellows, D. D.

John viii., 42; Matt. xvi., 16; Acts ii., 22; Matt. ix., 6; Matt. iii., 17; Luke iv., 18-21.

We Do Believe

That God makes no soul totally depraved, and tempts no one to do evil; *James i., 13-14*; but we believe that human nature is incomplete, and that every morally accountable being is created with the power to choose between good and evil. Therefore every soul may become sinful and wretched; or it may grow in virtue and wisdom, and drink deeper and deeper of the glory, beauty and blessedness of heaven forever and ever.

Mark x., 14; Rom. ii., 7-15; James iii., 9; James i., 15; Rom. ii., 7; viii., 17; I. Cor. ii., 9; II. Tim. i., 10.

All rewards and punishments must in the end be strictly equitable, according as the character is good or bad.

See Doctors Orville Dewey and Wm. G. Eliot on "Retribution." Also Channing on "Evil of Sin." See also, Rom. ii., 6-11; Gal. vi., 7-9; II. Cor., v., 10; Col. iii., 25.

We Do Believe

That "the God and Father of our Lord Jesus Christ" is the God and Father of all mankind. Most Unitarian Christians regard "Christianity as the Absolute Religion."

See discourse by Dr. A. P. Peabody, published for gratuitous circulation by the A. U. A., No. 7 Tremont Place, Boston.

I.

Unitarians Do Not Believe

That we must think of God as composed of "Three Persons," and that each of these Three Persons is "Very and Eternal God." "That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, and another of the Son, and another of the Holy Ghost. * * * So the Father is God, and the Son is God, and the Holy Ghost is God."

See Athanasian Creed in Book of Common Prayer of the Episcopal Church of England. This is taken for substance of doctrine on the Trinity by all the Orthodox Churches in America.

II.

We Do Not Believe

That Jesus Christ is the identical Jehovah, the "Very God" Himself. "For the right faith is, that we believe and confess that the Lord Jesus Christ is God, * * * God of the substance of the Father, * * * perfect God, * * * equal to the Father as touching his Godhead."

See Athanasian Creed in Book of Common Prayer of the Church of England. This is taken for substance of doctrine by all Orthodox Churches in America.

III.

We Do Not Believe

That God decreed the sin of Adam and Eve, and then, because of that sin, created the whole race of man totally depraved, and unable to be or do any good thing. God also decreed from the beginning that an unchangeably fixed number of men, women and infants should be irrevocably doomed "to suffer most grievous torments in hell fire forever and ever," and this without any regard to the good or bad conduct of the creature moving him thereto.

See Presbyterian Confession of Faith, Chapters III. to X. inclusive. See also Larger Catechism, pages 186-190. Shorter Catechism, pages 183-184.

IV.

We Do Not Believe

That Almighty God has decreed a part of mankind to burn in hell forever; nor do we believe that all Jews and others not professing the Christian religion, and all pagans and heathens who never had an opportunity to hear the Gospel of Christ are doomed to endless misery in hell fire.

Yet we believe God creates every soul with light enough in its sphere to save it; that He gives His spirit of truth and sends prophets to every people; that there is some likeness and sympathy between all the great religions of the world; and that, at last, no harm can come to any soul but the harm it carelessly or wilfully does itself.

Acts, x., 34-35; Acts, xiv., 15-17; Acts xvii., 26; Eph. iv., 6; James iii., 9. Matt. vi., 9; Rom. ii., 11-15.

We Do Believe

That God loved us while we were yet enemies, and was ever ready to forgive the truly penitent. Jesus came and was crucified to make men conscious of this fact, and, by revealing the divine love and forgiveness, reconcile men of all tribes and nations to each other and to God, the Father of all. *It was not the Father, but the Father's children that Jesus died to reconcile.*

Rom. v., 10-11; II. Cor. v., 19; Col. i., 20.

We Do Believe

That men often inherit both the good and the evil traits and tendencies of their ancestors; but they cannot inherit guilt. We can only be guilty of that which we think, feel or do that we know is wrong, and of that which we neglect to do that we ought to do.

Unitarians insist that every sinner must repent of his own sins, and by the grace of God reform himself, doing his best to pay his own debts. There is no escape from sin but by radical reformation. Pure morals are branches from the vigorous root of religion.

Forgiveness by faith in God through Christ saves us from a sense of alienation from God, *but it does not immediately remit any other penalty.* However, the removal of the sense of estrangement from God prompts to holier living, and thus saves us from sin. This is Christ's atonement.

"The death of Christ is the great quickener to heroic virtue instead of being made a substitute for it."—*Dr. Channing.*

Matt. i., 21; John x., 10; Acts iii., 26; Rom. vi., 4, 11, 23; viii., 2; xi. 26-27; Col. ii., 13.

We Do Believe

That the one thing needful to salvation is to do the will of God according to the very best of our knowledge and ability, as Jesus Christ has taught us.

Unitarians believe that salvation is *deliverance from sin itself*,—from its influence, its mastery, its inner force and outer force.—*Rev. Chas. H. Brigham.*

Matt. i., 21; Jno. vii., 16; Luke x., 27-42.

He that turns away from sin to God and obeys Him, as best he knows and can, is converted.

Acts iii., 19.

We Do Believe

That water baptism is the outward sign of consecration to God and his service and of Christian confession. The mode is unimportant except as satisfying the conscience of the candidate. The Lord's Supper is an

"Those who believe not in Christ cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess;" "and to assert and maintain that they may, is very pernicious and to be detested."

See Presbyterian Confession of Faith, Chapter X., Section IV. Also Westminster Larger Catechism, question No. 60 and answer. See also Article XVIII. of the Episcopal Church.

V.

We Do Not Believe

That God was so angry with all mankind, because of the sin of Adam, that it required an infinite atonement to make Divine forgiveness possible; and that Jesus, being "Very God," and therefore able to make atonement by infinite suffering, "was crucified, died, and was buried to reconcile the Father to us."

See discipline of the M. E. Church. This is substantially the creed of the Baptist, Presbyterian and other Orthodox churches.

VI.

We Do Not Believe

That every human being is born guilty of Adam's sin, and that God pardons and justifies men "not for anything wrought by them, but for Christ's sake alone." We do not believe that men are accepted of God, if accepted at all, not for any obedience in themselves, "but by imputing the obedience and satisfaction of Christ unto them," so that Jesus becomes a substitute for righteousness to every one who professes faith in his atoning blood. He is therefore our Savior, because he pays our debt of sin. "Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to his Father's justice in their behalf."

See Presbyterian Confession of Faith, Chapter VI., Sections I. and VI.; also Chapter XI., Sections I. and III. Larger Catechism, page 218, questions 70, 72 and 73. Baptist Manual, by J. Newton Brown, D. D., page 9. See popular Revival Song:

*"Jesus paid it—paid it all
Long, long ago."*

VII.

We Do Not Believe

That belief in a God composed of three persons (three beings), and in Christ as "Perfect God," is necessary to salvation.

See Athanasian Creed, which is taken for substance of doctrine by all Orthodox Unitarian Churches.

That no man can be truly converted to God who is not immersed in water.

See Alex. Campbell's "Christian System," page 210; and note also prevailing teaching and practice of the sect of Baptists who call themselves "The Christian Church."

See Art. 1.

VIII.

We Do Not Believe

That water baptism is the only door to the Church of Christ; that no assembly or association is a Christian church that is not composed entirely of immersed believers.

emblematic and memorial service of Jesus' suffering, fidelity and love. Jesus invites to this service all who love him in sincerity, and whom the master welcomes the disciples should not forbid.

Forms are helpful and important only as they cultivate the religious life and spirit. The Church of Christ consists of all who are trying to be Christ-like.

Every good man or woman who, in love of Christ, is self-consecrated to the Christian life and work, is an ordained minister of the gospel.

I. Tim. ii., 7; Eph. vi., 24; Matt. xii., 49-50; John iv., 23; Rom. xiv., 5-19; Rom. viii., 9; Gal. v., 1, 2, 6; Col. ii., 16, 17; I. Pet. iii., 21.

(See authoritative statements of the Baptist, Disciples (Campbellites) and Mormon faith.) That no one must partake of Communion Service but immersed believers. (Witness the practice of Close-Communion Baptists.)

And that no one can be ordained to Christian ministry unless he is immersed, as in the Baptist churches; or except he receive ordination from a Bishop, as in the Catholic, Episcopal, and other hierarchical orders.

See authoritative statements of the faith of Baptist and Episcopal Churches.

IX.

We Do Believe

That each congregation should be a law unto itself, choosing its own pastor and regulating its own affairs. Unitarian conferences are held for mutual counsel and co-operation, not for dictation.

Gal. v., 1; I. Pet. ii., 5; I. Cor. xiv., 26.

We Do Not Believe

That a Christian congregation should necessarily be governed mainly by conferences, synods, and presbyteries; said conferences, synods and presbyteries being mostly composed of and controlled by clergymen, elders and bishops.

See Constitution of the Presbyterian Church, Methodist Discipline, etc.

X.

Unitarians Disapprove of

Vain, indecent and unhealthful fashions in dress, and we condemn all amusements in the degree that they lead to dissipation and to the neglect of duty and the immortal interests of our being. Nevertheless, in the matter of detail, each man or woman is expected to be a law unto himself or herself as regards dress and amusements, and also in regard to secret societies, not forgetting the law of love and mutual helpfulness.

See Rom. xiii., xiv., xv. chapters.

We Do Not Believe

That "the putting on of gold and costly apparel," "dancing, * * attending theatres, * * circuses, dancing parties, or patronizing dancing schools" should be forbidden, (see "Methodist Discipline"), and that church members should be prohibited from belonging to secret benevolent orders, as in United Brethren and Catholic Churches.

XI.

Unitarians Refuse to Be

Bound by the opinion of one man or millions of men; by Pope, Presbyter or any ecclesiastical council, as to what they must think and teach as Christianity. "Jesus Christ is the only Master of Christians," and the reason, conscience and soul are our final authority as to what he taught. We claim no right to exclude any one from church-fellowship on account of difference of opinion, nor for any other reason, except undoubted and persistent immorality of conduct.

Matt. xxiii., 8-10; Matt. vii., 16, 21, 24; Matt. xv., 9; Col. ii., 8; Rom. xiv., 5; I. Cor. x., 29; Jno. vi., 37.

We Do Not Believe

That Church members and preachers of the gospel should be bound by a solemn vow to believe and teach other men's opinions of Christianity and other men's interpretations of the Bible.

EXAMPLE.

Question.—"Do you believe in the doctrines of the Holy Scriptures, as set forth in the Articles of Religion of the Methodist Episcopal Church?"

Answer.—"I do."

Any preacher of the M. E. Church who holds and disseminates publicly or privately doctrines which are contrary to the Articles of Religion, shall be tried by the same process observed as in case of gross immorality.

Any member clearly convicted of inveighing against either the doctrines or discipline is liable to expulsion.

See Methodist Discipline and other Confessions of Faith on Licensing of Ministers and Reception of Members.

XII.

We Do Believe

That a Christian is a disciple—a learner—of Jesus Christ, sincerely desiring to follow him in spirit and truth—not necessarily one who holds certain opinions about him. Neither is a Christian one who is perfect in creed or

We Do Not Believe

"That a Christian is one who believes three to be one, and one to be three; a father not to be older than his son. * * * Who believes a virgin to be a mother of a son, and that very son of hers to be her Maker. Who

character, but rather one who accepts Christ as his master and guide in seeking to grow wiser and better.

I. Cor. xiii., 13; See No. XI. Acts, xi., 26; Phil. iii., 11-15.

believes him to have been shut up in a narrow room whom heaven and earth cannot contain."

See Bacon's Works, Vol. II., p. 410. See also above, Nos. I, II, III.

XIII.

We Do Believe

That the Bible is inspired of God, but not every word.

Inspiration is God's quickening spirit in the human soul.

Job xxxii., 8; Luke iv., 18; I. Cor. ii., 12, 13.

The Bible is not all equally authoritative; some parts are not at all authoritative.—*Matt. v., 38, 39, 43 and 44. See statement by N. H. Association.*

We take it as our text-book in morals and religion. It is to be interpreted by the individual judgment under a responsibility to God alone.*

Rom. xiv., 4, 5, 12; II. Thess. v., 21.

This forbids belief in any doctrine that is clearly seen to be irrational, immoral or irreligious.*

Luke xii., 57; I. Cor. ii., 15; Gal. v., 22, 23.

"We are able to state what we believe in the simple language of the New Testament, while the doctrines which we reject cannot be so stated."—*Rev. J. F. Clarke, D.D.*

We Do Not Believe

That "The Holy Ghost gave the very words of the sacred writings to holy men of old; and His divine inspiration is not in different degrees, but extends equally and fully to all parts of these writings, historical, poetical, doctrinal, and prophetic, and to the smallest word, and inflection of a word, provided such a word is found in the original manuscripts."

See "Articles of Belief," page 2, adopted by "The Believers' Meeting for Bible Study," held at Clifton Springs, New York, June, 1878. Published at office of THE TRUTH, 212 North Fifth street, St. Louis, Mo.

This is substantially the position of all orthodox churches as judged by their creeds.

XIV.

We Do Believe

In the principles of Christianity common to all denominations.

See Dean Stanley on "Our Common Christianity," published for gratuitous circulation by the A. U. A. This discourse embodies views which "are essentially the same as those presented by Unitarian Christians for the last half century."

Unitarians delight to co-operate with all people for the advancement of these principles; and while regarding many doctrines held by the churches as corruptions of Christianity and obstacles to its spread, we nevertheless protest against any test of fellowship or church membership that excludes any disciple whom our common Master would welcome. Any assembly that is not as broad in fellowship and as inclusive in membership as Christ, is not the true Christian Church. The worst heresy is intolerance of other people's honest opinions and an unchristian temper. He that is not loyal to what seems to him true and right in the sight of God is the real infidel.

We Do Not Believe

That the only true Christians are those who subscribe to the faith of the Roman Catholic or Trinitarian Protestant Churches. That an "evangelical" (that is, true to the gospel) Christian and an "orthodox" (that is, sound in doctrine) church member is one who professes to believe in, or assent to, a part or all of the foregoing thirteen articles, or affirmations; and that in so far as any one refuses assent to a part or the whole of the above articles of faith, to that degree he or she is a heretic and infidel.

See General Teachings and Practice of Religious Bodies calling themselves Evangelical and Orthodox. See also Doctrines of Roman Catholicism.

XV.

THE CONCLUSION OF THE WHOLE MATTER.

Unitarians believe that their views are the pure Gospel, and, in the words of Dr. Channing, "it is their purity which makes us seek and hope for their extension through the world." Because we confidently believe that as fast as our views of Christianity are known, embraced and lived by men and women, they will become wiser, better and happier, and in every way more fitted for the duties of the life that now is, and more prepared for the life that is to come. However, we hold that God only helps men to more light and truer lives as they are faithful to their present light and privileges; therefore we regard the man who sincerely and honestly holds, and seeks earnestly to establish, doctrines and systems from which we dissent, as a truer disciple, and in the way of becoming a wiser and better man, than the one who secretly holds, or even on occasions says he believes Unitarian doctrines, but who from worldly policy, social ties and pleasures, or careless indifference, chooses to sail under false colors, and refuses to give that which he really believes his unqualified allegiance and support. Therefore, we urge every one to give no uncertain sound in life's battle, but to show his truest and best colors for the good of mankind and the glory of God.

Matt. vi., 24; Matt. x., 32, 33, 37; Matt. xvi., 24; Jno. xviii., 37; Acts, xxvi., 19; Gal. i., 16; Gal. v. 20. See Heb., Chap. xi.

**See Statement of Belief adopted by the New Hampshire Unitarian Association, Oct. 30, 1878.*

NOTE—This "Statement of Belief" was unanimously adopted by the Unitarian Association of N. H., at Concord, October 30, 1878,—not as a creed in the sense of a limit of inquiry or test of fellowship,—but as an affirmation of the most distinctive views that are now generally held by Unitarians. Sent gratuitous on application to the American Unitarian Association, No. 7 Tremont Place, Boston, Mass.

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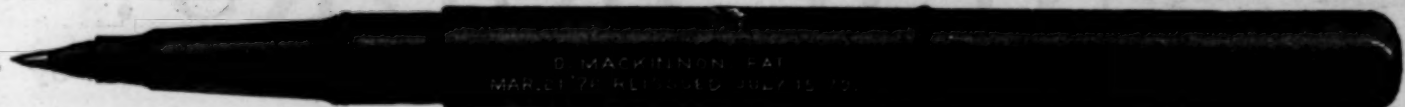
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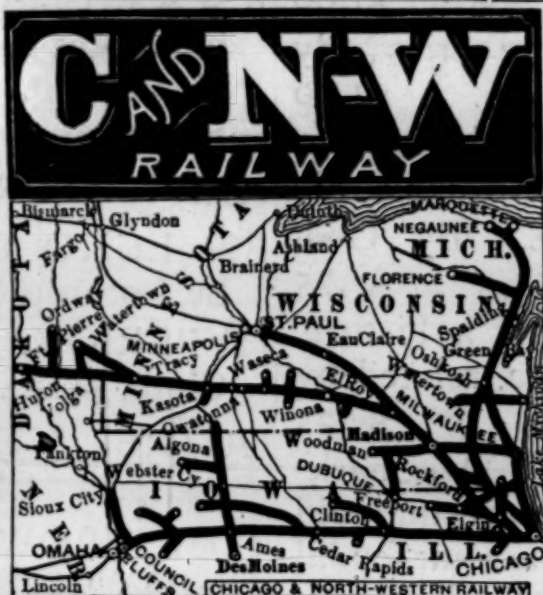
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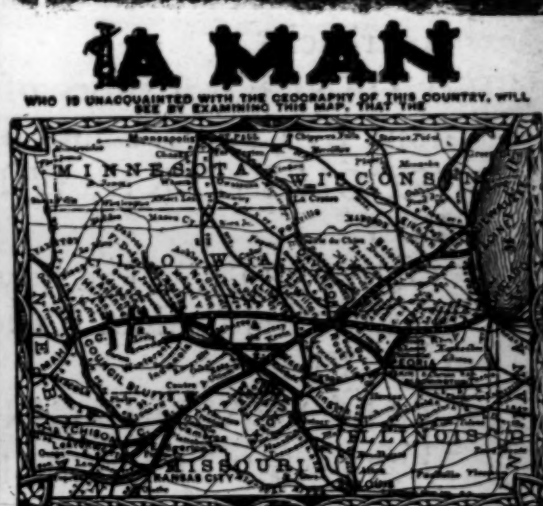
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